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THE
C A S E
O F
O R D I N A T I O N
C O N S I D E R ' D ;
B E I N G

A *Seasonable* ANSWER to the
Following QUESTIONS,

V I Z.

- I. What is a Minister of the G O S P E L ?
- II. From whom do the Ministers of C H R I S T receive their Power ?
- III. What are the Qualifications previously necessary to a Gospel-Minister ?
- IV. What is Ordination ?
- V. Who are the Regular Ordainers ?
- VI. In what Capacity does a Bishop Ordain ?
- VII. Whether an Uninterrupted Succession of Regular Ordainers be Necessary to the true Being of the Church and Ministry ?

By a *Catholic*. *K*

— *Antiquam exquirite Matrem. Virg. Æneid.*

Thus saith the Lord, stand ye in the Ways and see, and ask for the Old Paths where is the good way, and walk therein, and ye shall find rest for your Souls: But they said, We will not walk therein. Jer. vi. 16.

L O N D O N :

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THE
CASE
OF
ORDINATION
CONSIDERED;

A Treatise for the Answer to the
Following Questions;

1. What is the Nature of the Office?
2. From what Authority is it derived?
3. To what Persons is it confined?
4. What are the Qualifications?
5. What are the Duties?
6. What are the Privileges?
7. What are the Penalties?
8. What are the Rewards?
9. What are the Objections?
10. What are the Answers?

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MDCCLXXII.

THE PREFACE.

I Design no Apology for the ensuing Discourse, not only because when 'tis unextorted, it leaveth some Suspicion of Guilt, but because that part of the World which is capable of it does not need it, and that which does is so transported with Passion, Prejudice, and Pride, that they cannot make any good Use of it. Nor shall I at all be concerned at the Censures of different Parties and Interests, whilst I am conscious to my self of having advanced nothing but what hath a tendency to represent Christianity as Intelligible, consistent with its self, subservient to Virtue and Happiness, and Pacifick. As such, therefore I hope, this Endeavour will meet with a favourable Reception amongst all that have a true Christian concern for the Honour and Interest of the Protestant Religion in general, and the Wellfare of the Church of England as by Law Establish'd in particular. But I forget my self, therefore without further Ceremony, I shall only trouble my Reader with a short Account of the Occasion of the following Treatise. A Paper concerning the ORIGINAL of POWER was sent some time since for the Satisfaction of my self, and a Friend of mine, in some Points concerning Ordination, by an Honoured Friend. Having Opportunity some time after more closely to reflect upon what was there advanc'd, and the ill tendency of those Opinions against which that was lewell'd, these Considerations, with some incident Occurrences suggested to me the Seasonableness of a larger Discourse upon the Subject of Ordination. This I communicated to the above-mention'd Person, who concurr'd with me herein, encourag'd me in the prosecution of this Work, and himself upon a Review of the foresaid Paper, compleated it into that which is the Answer to the Second Question,

The PREFACE.

excepting only an Insertion of a Quotation out of Dr. Sherlock, and a Reflection thereon. §. 5. 6. The Answer to the Fourth Question was also chiefly composed by the same Hand, and the Conclusion of the Sixth Question, pag. 66, 67. And if besides Advice and Assistance in some few critical places, the same Person had thought fit further to interest himself in this Work, the World might probably have had a more just Discourse.

However, such as it is, I entirely submit it to the Judgment of the Sober and Judicious, which I shall no further forestall, than by assuring them of the Sincerity and Honesty of the Design. If what is here attempted may be any way serviceable to the Cause of Religion, by reviving the True Catholick Spirit of Christianity; or the Mistakes that should upon Examination be found (for I am not so vain as to think I have wholly escap'd them, tho' I am willing to hope there are none of such consequence as to affect the main Argument) might provoke some abler Pens to do Justice to those Great Truths that are here asserted, I shall think the Pains I have taken richly recompensed by such an Effect, joyn'd with the inward Satisfaction of having no other Views but to promote Christian Love and Charity between the Members of the same Body, and the Professors of the same Faith and Hope.

ERRATA.

PAG. 6. l. 25. after *be* add *that*; p. 7. l. 6. dele *no*; p. 8. l. 3. for *this* r. *the*; p. 11. l. 8. dele *Comma* after *taken*; p. 16. l. 23. for *or* r. *and*; l. 29. for *matters*, he r. *matters*. He; l. 32. del. *Comma* after *God*; p. 28. l. 15. for *the late* r. *the of late*; p. 29. l. 15. for *Church*, thereby r. *Church thereby*,; p. 32. l. 2. after *Theocracy* set a *Comma*; p. 32. l. 4. for *of* r. *to*; l. 5. for *them* r. *him*; p. 34. l. 34. dele *Comma* after *Charter*; p. 37. l. 21. after *ουλαβεςαλον* dele *Comma*; l. 22. after *αυδ'μαλ* add *i. e.* p. 39. l. 25. for *call'd* r. *call it*; p. 41. in the Marginal Quotation l. 8. for *Doctrin* r. *Opinion*; p. 41. l. 18. after *Form* add *or Ceremony*; p. 45. l. 28. dele *Comma* after *appendent*; p. 48. l. 24. for *think so*, I r. *think, so I*; p. 62. l. 2. for *in the* r. *of*; p. 71. l. 13. for *without* r. *with*; p. 73. l. 4. for *us* r. *up*; p. 84. l. 33. after *themselves* add *obliged*.

THE

THE C A S E O F O R D I N A T I O N Consider'd, &c.

QUESTION I.

Q. *What is a Minister of the Gospel?*

Ans^w. **A** Minister of the G O S P E L is one that hath Authority and Obligation, 1. By §. 1. **P**reaching to convert Men to the Christian Faith. 2. To take them into God's Holy Covenant and Church, by Baptism. 3. To teach them to observe all his Commands, and guide them in Worship and Holy Living; and all this in a Ministerial Subordination to Christ's Prophetical, Priestly, and Kingly Office.

In order to a clear understanding the Nature of this Ministerial Office in its true Extent, it will be necessary to consider it with respect to the *Objects* about which it is employ'd; and these are either, *First*, The World. *Secondly*, The Church Catholick. *Thirdly*, Particular Churches.

§. 2. *First*, The World. Matt. 28. 29. *Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost,* Mark 16. 15. *And he said unto them, Go ye into all the*
B World,

World, and preach the Gospel to every Creature. From whence we learn, That the first Part of the Ministerial Office is, To make known to the Infidel World their sinful, dangerous, and miserable State; to convince them of the Necessity of a *Saviour*, to declare unto them, as from God, and in his Name, with a [*Thus saith the Lord*] the blessed Provision of Grace and Glory by *Christ*, in order to their Conversion to the Christian Faith; to admit those that are converted, after Preparatory Instructions in the Essentials of Christianity, into the Church of Christ by *Baptism*, and so invest them in the Rights and Privileges of *Christians*.

§. 3. *Secondly*, The Church Catholick. This is that Church to which the Ministers of *Christ* are *primarily* related.

Their Duty with respect to the World is, to prepare Men for, and enter them into this Church; their Duty as to particular Churches is, personally to *Guide* in Doctrine, Worship, and Discipline that Christian Society peculiarly committed to their Charge, because by such Order the *Church Universal* is best *edify'd*; and such sacred Societies are as necessary in the Church, as Subdivisions into particular Districts, Corporations, &c. are in the State. Now as in *Civil Societies*, the Good of the *Whole* is finally to be respected in the Administration of the several Parts of Government; so in *Ecclesiastical*, the Good of the *Church Universal*, is ultimately to be intended in the Execution of particular Charges; inasmuch as the Reasons of these Distributions or Assignments of particular Provinces, are in order to the better Attainment of the *Great End*, which is *Salus Ecclesiæ*.

The Duty then of *Christ's* Ministers as related to the *Church Catholick* is, To live in a due *Subordination* to, and Brotherly Concord with one another; and in whatsoever Station they are placed, *principally* to endeavour the faithful Discharge of that

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that Office, but *ultimately* to regard the Edification of the Church Universal, considering that their Relation to this is more strict and indissoluble than to any particular Charge. Agreeable to this we find the Church of England, in the *Form of Ordering Priests*, hath appointed for the Epistle the IVth of *Ephesians*. *Unto every one of us is given Grace according to the measure of the Gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive; and gave Gifts unto Men.—And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ.*

And in the *Form of Consecrating Bishops*, the Prayer immediately preceding the Consecration is agreeable hereto. I proceed to consider the Ministers of Christ as related to,

§. 4. *Thirdly, Particular Congregated Churches*. Here we are to consider the Office of the Ministry as a *Pastoral Work*, to be performed in a Ministerial Subordination to the several parts of Christ's Office, *viz.* *Prophetical, Priestly, and Kingly.*

Under the *Prophetical* Office of Christ, his Ministers are to publish and declare to the People committed to their Charge, the whole Will of God, as set down in that Holy Doctrine which they have receiv'd from the Apostles, who sealed it by Miracles, and deliver'd it to the Church to be a *complete and Universal Rule of Faith, and Manners*. To perswade, and exhort Men in the Name of Christ to their Duty, by opening the great Benefits of the Performance, and the as great Danger of the Neglect; and all this with that pious Fervency, and affectionate Zeal, as becomes those who are one Day to give an Account of this Great and Solemn Charge.

Under Christ's *Priestly* Office, his Ministers are to stand between God and his People, to enquire of God

for them, to offer up the Sacrifices of Praise and Thanksgiving in their Name, and on their Behalf; and lastly to celebrate the Commemoration and Representation of Christ's † Sacrifice on the Cross, wherein they, as the Publick Ministers of Christ, offer up the Peoples Requests to God in the Name of Christ, and his meritorious Death and Passion, and by Virtue of these, as *Subintercessors* with God, do *mediate* for his People.

Under Christ's *Kingly* Office, his Ministers are to proclaim his Laws, and command Obedience to them in his Name; to govern, and oversee Christ's Flock, to reprove, to admonish, and that with sharpness too, when there is occasion: As the *Key-bearers* of his Church, to try, and judge of Men's Title to it's Communion, to censure and reject the obstinately impenitent, to approve the Professions and Confessions of Penitents, and in the Name of Christ,* ministerially to declare and pronounce to them the Absolution of their Sins, and deliver their Pardon according to the Terms of the Gospel.

§. 5. Agreeable to this Description of the Ministerial Office, is the Excellent Form of Ordination in the Church of *England*, where we find the Bishop admonishing those that are to be admitted into *Priestly Orders*, in the following manner. “ And now again we exhort you in the “ Name of our Lord Jesus Christ, that you have “ in remembrance into how high a Dignity, and “ to how weighty an Office and Charge ye are “ called. That is to say, to be Messengers, Watch- “ men, and Stewards of the Lord, to teach and “ to premonish, to feed and provide for the Lord's “ Family, to seek for Christ's Sheep that are di-

† See a Discourse of the Sacrifice of the Mass, pag. 53. printed in 1688.

* See Dr. Cradock's Harmony of the Four Evangelists. Chap. 6. Section 18.

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" spered abroad, and for his Children who are in
" the midst of this naughty World, that they be
" saved thro' Christ for ever.

And afterwards the Bishop makes this Demand
to the Candidates for the Ministry. " Will you
" give faithful Diligence to minister the **Doctrine**,
" and **Sacraments** and **Discipline** of Christ, as
" the Lord hath commanded, and as this Church
" and Realm hath receiv'd the same, according to
" the Commandments of God ; so that you may
" teach the People committed to your Care and
" Charge, with all Diligence to keep and observe
" the same ?

§. 6. I shall conclude this Head with this Ob-
servation, very evidently deducible from what hath
been said, *viz.* That a Minister of Christ who is
in *general* **Authorised** and **Obliged** by his Commis-
sion, to perform all the above-mention'd Works
(when he hath a *particular* Providential Call to
each) may yet in particular never be obliged to
some of these Works, but may be called to spend
his Life in a particular Part of the Ministerial
Office, and yet be a *compleat Minister*, and have *Au-
thority* and *Obligation* to all the Parts of his Office,
upon supposition of a particular Call to each.

Thus St. Paul tells us, 1 Cor. 1. 17. he was not
sent to *Baptize*, but to *Preach* the Gospel ; Not
that the Work of *Baptizing* was not in his Com-
mission (*Matt.* 28. 19.) and a part of this Office ;
but *quoad exercitium*, he had seldom a particular
Call to this Work, being chiefly employ'd accor-
ding to the measure of his Gifts, in *preaching* the
Gospel, and settling and confirming Churches. I
enlarge not here in the Application, because this
will fall more properly under the VIth Question.

Q U E S T.

QUESTION II.

Q. Whence do the Ministers of CHRIST receive their Power and Authority?

§. 1. **G**OD is the Original or Fountain of all Power, or Authority [*ἔξωτα*], whether Civil or Ecclesiastical. There is no Power but of GOD, however the Person or Persons invested therewith be introduc'd. So that we are here carefully to distinguish, between the **Authoritative Commission**, which is always from GOD, and the **Designation** or **Nomination** of the Person that receives this Commission from GOD; this may be either by God, or by Man, and that in a various manner.

§. 2. I shall explain my self in the Words of the Bishop of * *Exeter*, "*He is the Minister of God*;" which Words do import Two Things.

1. "That it is of God, or by Divine Appointment, that some do bear Rule over others.

— "I do not affirm, either that the Form of Government in every Place is, or ought to be, of Divine Prescription; or that the Person exercising the same is always of Divine Designation, any otherwise than as all Changes and Revolutions of Government are brought about by the Working or Permission of Divine Providence;

— "But whatever the Form of Government be, (whether by Divine Appointment, or Constitution) is receiv'd and establish'd in any Country; and whether the Person who has the Administration of the same, be (in any other Sense than only Providentially) of Divine Designation, or not: What I say and affirm, is

* Sermon of the Divine Institution of Magistracy, &c. on Rom. 13. 4) pag 1.

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“ that the Government it self, which he exercises
“ and administers, is of Divine Institution ; that is,
“ **It is the WILL OF GOD that some should**
“ **bear Rule, and others be in Subjection.**

2. “ When the Magistrate is called here the *Minister of God* ; the Meaning, I suppose, is no
“ more than this, *viz.* Not only that the Office
“ it self is by Divine Appointment or Institution ;
“ but also, That the Authority by which the Magistrate acts, and the Power which he exercises
“ in the Execution of his Office, is a Ray or
“ Portion of the Divine Authority derived to him
“ from, and communicated to him by GOD.

— “ The Authority therefore by which he
“ acts, and the Power which he receives in the
“ Government of his Subjects, are not properly
“ his own, are not natural or essential to his
“ Person, are **not Inherently** in himself, but must
“ be derived to him from that Superiour Being,
“ who hath Authority over him and his Subjects,
“ who can Commission him to bear Rule over
“ them, and can lay it as a Duty upon them, to
“ be subject unto him.

— “ I do not indeed deny, but that according to
“ the Constitution of some Countries, the *Magistrate*,
“ even the Highest *Magistrate* of all, may be chosen
“ to his Office by the People. 'Tis plainly so in all
“ Elective Kingdoms, where the Supream Human
“ Power is placed in One nominated, that had no
“ more Right to it, than any other Man, and who
“ (according to the Constitution of the Country)
“ could not lawfully have been put into the Possession of it any other way : But nevertheless,
“ I say, that even in this Case, tho' the People
“ may name the Person, they don't **Give** him
“ **Authority**. They choose the Officer, but when
“ that is done, he is God's Officer, not theirs. He
“ is the *Minister of God*, not the Servant of the People. He hath his Commission and **Authority**
“ from

“ from GOD, though he had his Nomination
 “ from *them*.

§. 3. What this Bishop says of the Original of Civil Power, is applicable to all Powers in Subordination to the Civil Power, *viz.* The Paternal, the Marital, and Ecclesiastical Powers. A *Father*, a *Husband*, and a *Christian Minister* receive their peculiar Powers not from the Civil Magistrate, but from One who is Superiour both to him and them; who himself hath prescrib'd the Powers and Duties of a *Father*, a *Husband*, and a *Christian Minister*, which the Civil Magistrate as such, hath no Power from God to *exercise* or *abrogate*. But as he is the Supream Power, and Head of the Common-wealth under God, in all Causes and over all Persons, God hath Authoriz'd, Directed, and Commanded him to Rule all Orders and Degrees of Men whatsoever, even in the exercise of those Functions, for which they have an *Immediate* and *Distinct* Commission from GOD, the common Head and Fountain of all Power.

§. 4. His Lordship (p. 10.) applies what he had said of the Civil Magistrate particularly to Ecclesiastical Officers.

“ The Magistrate hath his Authority from
 “ GOD, *He is the Minister of God*; and so have
 “ likewise the Dispensers of his Holy Word, and
 “ Sacraments; They, as to the Spiritual Power
 “ they are intrusted with, are not the Servants of
 “ the State, but the Ministers of *Jesus Christ*.

And in the foregoing Page, “ They [the Ministers of the Gospel] have their Authority as
 “ *Immediately* from GOD, as the Civil Magistrate hath his. For it was not to the Civil
 “ Magistrate, but to *them* that our Saviour said, *Go ye into all the World, and preach the Gospel to every*
 “ *Creature*, Mark 16. 15. 'Twas to *them* (that is,
 “ only to his Apostles, and their Successors in the
 “ Ministry of the Gospel by Lawful Ordination)

“ that

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“ that he said, *Go, and Disciple all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things, whatsoever I have commanded you; and lo I am with you alway even to the End of the World.* Matt. 18. 22, 30. ’Twas to *them* that he gave in Command to do after his Decease, and to continue to do until his Second Coming, what he himself had just done before, When he took Bread, and blessed it, and brake it, and gave it to his Disciples, saying, *Take, eat, this is my Body; and when he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it; for this is my Blood of the New Testament, which is shed for many for the Remission of Sins.* Matt. 22. 26, 27, 28. And lastly, it was to *them* that he said, *As my Father hath sent me, even so send I you: Whosoever Sins ye remit, they are remitted unto them, and whose soever Sins ye retain they are retained.* Joh. 20. 21, 22.

§. 5. I think it will not be improper to mention here what Dr. † *Sherlock* hath spoken so excellently concerning this Authoritative Commission by which the Ministers of Christ do act in the execution of their Office. pag. 385. “ Our Saviour in my Text acquaints us what this Power or Authority [*viz.* of Gospel-Ministers, whether Bishops or others, pag. 380.] is; *He makes them Rulers over his Household, to give them Meat in due Season.* This is the Authority Christ hath given to his Ministers, to instruct, to exhort, to advise, to admonish, to reprove, and that with sharpness too, when there is occasion for it, according to the Power which the Lord hath given to edification and not to destruction; as St. Paul speaks, 2 Cor. 13. 10.

† Sermon at the Funeral of Dr. *Benj Calamy*, on Matt. 24. 45, 46. Printed at the end of Dr. *Calamy*’s Sermons in 1704.

But what Authority is this? May not every Christian do the same? Is it not the Duty of us all, as we are able, to instruct, exhort, reprove one another? Yes, it is; and I would to God it were more generally practised: But yet every private Christian cannot do this with the Authority of a Bishop, or Gospel-Minister. The Instructions and Exhortations of private Christians, are Acts of Friendship and Charity; — In Gospel-Ministers it is an Act of Authority, like the Censures of a Father, a Magistrate, or Judge.

“ We do not pretend indeed, as *St. Paul* speaks, 2 *Cor.* 1. 24. To have Dominion over your Faith; to exercise a kind of Sovereign Authority, to oblige you to believe any Thing, meerly because we say it; but yet our Authority is such, that, if in the Exercise of our Office we explain the Articles of Faith, and Rules of Life to you, it lays an indispensable Obligation upon you, carefully to Examine what we say, and not to reject it, without plain and manifest Evidence, that what we teach you is not agreeable to the Will of God reveal’d in the Scriptures. For when we come in the Name and Authority of Christ, that Man who rejects our Message, without being sure that we exceed our Commission, rejects the Authority by which we act; and he that despiseth, despiseth not Man but God.

§. 6. I suppose none, who have a hearty Concern for the Interest of Religion, will think this Digression impertinent in an Age, when the Vilifying and Ridiculing the Sacred Office of the Ministry under the odious Appellation of Priestcraft, or an Holy Artifice to delude and impose upon the World, is practis’d by some, as the most compendious * Way to destroy Religion, and re-

* The Principles of Deism, pag. 54, 55. Printed in 1708.

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commended by others, as the most agreeable piece of Railery, and the most pregnant Indication of a Spritely Genius. To these ungodly Mockers in general, and more particularly to those *bad witty Gentlemen*, who have improv'd the ignorant Zeal of some deluded Religionists, or the indiscreet and unwarrantable Methods that others even amongst the Clergy, have taken, to magnifie their Office, to the open Contempt of the Holy Ministry in general; to these I shall say nothing at present, but recommend to them the serious Consideration of what I have here cited out of this famous Divine.

§. 7. To return to the Bishop's Sermon, §. 7. From what his Lordship here says, I observe, That our Saviour's Authoritative Commission, upon which the Christian Church, and Ministry is Founded, was given to the Apostles and their *Successors in the Ministry of the Gospel*: And therefore all true Ministers of this Age receive their Authority as *Directly* and *Immediately* from *Christ*, as the Apostles themselves did. For as his Lordship Argues,

"*They* have their *Authority* as *Immediately* from GOD, as the Civil Magistrate hath his.

Hence I infer, as our present Queen, and the Magistracy throughout the World, have their Authority as immediately from God, as any of their Predecessors had theirs, the Authority being founded on this General Rule;

It is THE WILL OF GOD, that Some should bear Rule, and Others be in Subjection.

So in the *Church*, all true Ministers of this Age have their *Authority* as *Immediately* from GOD, as any of their Predecessors had theirs, by Virtue of their Charter founded on this General Rule;

It is the WILL OF GOD, that there should be fit Persons separated to the Office of the Sacred Ministry from Age to Age to the End of the World.

§ 8. And as in the *State*, the *Designation* and *Coronation* of the Prince does not **Convey** Civil Power or Authority, but only *Determine* the Person, and solemnly *Invest* him in the **Power** which he receives **immediately** from GOD; (I say *Immediately*, not without the Mediation of an Instrument signifying his Will; for the *Law* of Nature and *Scripture* are his Instruments, and the *Charter* of Authority; Nor yet so Immediately, as to exclude all human Mediation; for the * *Consent* and *Nomination* of the Community may be the *Conditio sine qua non*. But it is so Immediately from GOD, as there is no **immediate Recipient** to receive the Power first from GOD, and **Convey** it to the Sovereign.) So in the *Church* the *Designation* and *Ordination* of the Person does not **Convey** any Spiritual Power or Authority, but only *Determine* the Person, and solemnly *Invest* him in the **Power** he receives **immediately** from *Christ*.

Again: As in the *State*, the Archbishop in the Coronation of the Prince, cannot *alter* the constituted Power of the Prince by any corrupt Addition or Omission; so neither in the *Church* can the Ordainer, by any corrupt Addition or Restriction, *alter* the Office into which the Person is ordained, in any of the Parts which *Christ* hath made *essential* to it. It is of Divine Institution that the Husband should be Ruler over the Wife; she that chooses him, and he that marries them cannot *alter* it, or *give* him what measure of *Power* they please; they can only *Choose* the Person, that receives the **Power Immediately** from GOD, and *Ministerially Invest* him in it. When the Minister says, I pronounce you Husband and Wife, he thereby pronounces or declares the Man to have that Power which GOD hath affixed to *that Relation*. And

* See the Bishop of Exeter, sup. §. 4.

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should he any way alter, or limit this Institution of God, it were Null and Invalid.

And Parallel is the Case of the Ordainer, unless it can be supposed that it is in the Power of the Ordainers to destroy the Office of Christ's Institution, and by their pretended Authority to set up a *human* one in its stead.

§. 10. I might here continue the Parallel between Civil and Ecclesiastical Power in the several Cases that have been Matter of Controversy and Division both in Church and State, and shew how the Resolution of Difficulties in the One, would clear up those in the Other; but this would be too great a Diversion from my main Design; therefore shall only desire my Reader, when any Difficulties occur to him in Either, to put the Case in the Other, *mutatis mutandis*.

And if the Learned would draw up their Schemes of Civil and Ecclesiastical Polity together, as some have done, it might prevent in a great measure the spreading of several extravagant Opinions that are to be met with in the World concerning these Matters.

§. 11. What hath been here advanc'd concerning the Original of Power, is the most common Opinion of Learned Men. And because the Establishment of this Doctrine, particularly with respect to the Church, has so great an Influence upon the Decision of the present Controversy, I shall out of many that might be cited, produce two or three Authorities very considerable to my Purpose. Not that they have *all* of them asserted the General Doctrine here maintain'd, but when they have been pinch'd with some Difficulties, have acknowledged, That a Person may have his *Nomination* and *Designation* to an Office from Man, and yet receive his *Authority* from GOD, the Consequences of which, if regularly pursu'd, one would think should naturally lead them to the General Truth,
That

That All Power is from God: Especially were it well consider'd, that upon this Basis are founded the two Great Maxims, That **Salus Populi** and **Salus Ecclesiæ** are the Supream Laws in Civil and Ecclesiastical Polity.

§. 12. The Learned **Grotius**, in his Chapter of the Election of Pastors, tells us, † " There are
 " Four Things here that have not been so accurately distinguish'd as they ought to be. The
 " First is the Power of Preaching the Word,
 " Administring the Sacraments, and the Keys,
 " which we call *Mandatum*, i. e. the *Authoritative*
 " *Commission*. The Second is the Application of
 " this Power to a particular Person, which we
 " shall express by the received Name *Ordination*.
 " The Third is the Determining this Person to a
 " particular Charge, which is called *Election*. The
 " Last is that whereby a Person exercises the Ministerial Office in a particular Place, under the
 " Publick Protection and Encouragement, which,
 " if you please, we will call *Confirmation*. The
 " First must be distinguish'd from the Second. A
 " Simile will illustrate the matter. The Marital
 " Power is from GOD: The Application of this

† *Quatuor sunt quæ à multis non satis accurate distinguuntur. Primum est, ipsa facultas Prædicandi, Sacramenta, & Claves, Adminstrandæ, quod Mandatum vocabimus. Alterum est, Applicatio hujus facultatis ad certam personam, quam recepto vocabulo Ordinationem appellabimus. Tertium est, Applicatio hujus Personæ ad certum cætum & locum, quæ vocatur Electio. Quartum est illud, quo certa Persona in certo loco Ministerium suum exercet publico præsidio, & publica auctoritate, & hoc dicamus, si placet, Confirmationem.—Primum distinguendum est à secundo. Similiter illustrabitur. Potestas Maritalis est à DEO: Applicatio hujus Potestatis ad certam personam ex Consensu venit, quo tamen ipsum Jus non datur. Nam si ex consensu daretur, posset consensu etiam dissolvi matrimonium, quod minimè verum est. Imperatoria potestas non est penes Electores, ergo nec ab ipsis datur, sed ab ipsis certæ personæ applicatur. CHRISTUS ergo procul dubiò est, à quo Jus illud Prædicandi, Sacramenta exhibendi, & Clavibus utendi oritur, & vim suam accipit. Grotius de Imperio Summ. Potest. cap. 10. §. 2.*

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“ Power to a particular Person is by mutual Con-
 “ sent, which yet does not Give or Convey this
 “ Right or Power. For if Consent gavethe Power,
 “ the same might also dissolve the Marriage, or it
 “ might be so articted, that the Husband should
 “ not Rule the Wife, which is by no means true.
 “ Again, The Imperial Power is not *inherently* in
 “ the Electors; therefore they do not give this
 “ Power, but yet they apply this Power to a par-
 “ ticular Person—CHRIST therefore undoubt-
 “ edly is that Head, from whence the Right or
 “ Authority to Preach the Word, to Administer the
 “ Sacraments, and to Use the Keys, is derived.

The like *Bellarmino* asserts in the Pope's Case.
 “ † But you will say——'Tis certain that the Pope
 “ is Elected and Created by Men, from them
 “ therefore he receives his Power, or Authority—
 “ I deny the Consequence. For we are to ob-
 “ serve in the Pope Three things. The Pontifical
 “ Office it self, which may be conceived as the
 “ Form; the Person, who is the Subject of this
 “ Form; and the Conjunction of one with the
 “ other. The first of these, *viz.* The Pontificate
 “ it self is from Christ alone; the Person confide-
 “ red simply as a Man, is from his natural Parents:
 “ But as Chosen, and Designed to the Pontificate

† *Sed dices constat Romanum Pontificem ab hominibus eligi, & creari, ab illis igitur accipit Potestatem——Consequentia nihil valet—Observandum est enim in Pontifice esse tria; Pontificatum ipsum, qui est quasi forma quædam; personam, quæ est Subiectum Pontificatus: Et conjunctionem unius cum altero. Ex quibus prima, h. e. ipse Pontificatus à solo Christo est, Persona autem est quidem à suis naturalibus causis absolute, tamen ut est Persona Electa, & Designata ad Pontificatum, est ab Electoribus; illorum est enim designare Personam. Ipsa vero conjunctio est à Christo, Mediente actu humano Electorum: Dum enim eligunt, & designant personam, concurrunt ad conjunctionem Pontificatus cum illa Persona. Itaq; Electores vere dicuntur Creare Pontificem, & esse Causa ut talis sit Pontifex, & ut habeat eam Potestatem, non tamen dant ei ipsam Potestatem, neque sunt Causa ejus Potestatis. Bellarm. Controvers. Tom. 1. Lib. 2. cap. 17. pag. 170, 171.*

“ is from the Electors, whose Office it is to design
 “ the Person. But the Conjunction is from Christ,
 “ by the Mediating Act of the Electors, who
 “ when they Choose and Design the Person, are
 “ Instrumental in the Conjunction of the Pontifi-
 “ cate with that Person. Therefore the Electors
 “ may be said to make the Pope, and to be the
 “ Cause [*sine quâ non*, or the Occasion] of such
 “ a one's being Pope, and of his having that
 “ Power, but yet they don't Give him this Power;
 “ nor are they the [efficient] Cause of this Power.
 This he there more fully illustrates and confirms.

It seems *Bellarmino* had well considered this Mat-
 ter, by his often insisting upon it. * “ I have said
 “ over and over again, that the Cardinals in their
 “ Election do not Confer the Power [on the Pope]
 “ but only Design the Person to whom God gives
 “ the Power.

Mr. *Hoadly* in his *Defence of Episcopal Ordina-
 tion*, pag. 162. speaking of the Case of the *Alex-
 andrian* Presbyters making their own Bishop hath
 these remarkable Words. “ St. *Jerom* does not say
 “ that these Presbyters conferr'd Power or Au-
 “ thority upon their Bishop; nor does it follow
 “ from what he says, any more than it follows
 “ from a Prince's Nominating a Person to a Bi-
 “ shoprick, that such Nomination is the sole Au-
 “ thority by which he acts in Ecclesiastical Mat-
 “ ters, he may, notwithstanding this, derive his
 “ Authority from the Will of GOD, though the
 “ Instant of Election be the time from whence
 “ the Will of GOD, concerning his Authority,
 “ must be suppos'd to take place.

§. 15. In this Case the Prince by his Nominati-
 on of a Person to a Bishoprick doth both (1.) De-
 sign the Person that receives all his Spiritual Power

* *Sæpe jam dictum est Electionem Cardinalium non conferre
 Potestatem, sed designare tantummodo Personam cui Deus Potesta-
 tem tribuit. Resp. ad 7. Theolog. Venet. pag. 232, 246.*
 from

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from CHRIST. (2.) Doth likewise properly convey or confer a Right to all the Possessions, Jurisdctions, and other Privileges which the Prince's Will, or Law hath annex'd to the Episcopal Dignity. And the Bishop (1.) In respect to his Spiritual Power is the Minister of Christ; but, (2.) With respect to the Temporal Jurisdctions, &c. annexed by the Prince, he is as properly the Prince's Minister, as a Judge, a Justice of the Peace, or any other Minister of State is.

So that in this Case the Prince does indeed properly Convey Right, and Authority, but the Ordainer does neither in this, nor in any other Case convey any Power at all, but only *Designs* the Person to be Ordained, and *Ministerially Invests* him in the Right or Power that he receives either from CHRIST or the Civil Magistrate.

§. 16. Here then we may observe a great difference between *Authority* [*ἔξουσία*] and *Jus* Right or Property with respect to *Meum* and *Tuum*; for tho' they are both Originally from God, he having sufficiently discovered his Will herein, both in Nature and Revelation which to us is his Law; yet in a different manner, and to different ends.

'Tis the WILL OF GOD that a Person invested with Authority should have *Power* and *Obligation*, to exercise the same as his Officer, or Minister for the Ends appointed by himself; but not that he should have it so *residing* in him as his Own to *Give* or bequeath it to another.

'Tis the WILL OF GOD that a Person justly possess of an Estate, have a Right to it *residing* in him, as his Steward to use, and to convey the whole, or what part of it he pleases living, and bequeath it dying to whom he shall think fit: Which is very different from the Case of Authority. A Father, a Husband, a Bishop, &c. cannot thus *Convey* their *Authority*, that is the *Power* and *Obligation* to the Duties of those *Relations*.

§. 17. From what hath been cited, it is evident that Men of very different Sentiments in other things, yet agree, That the *Designation* of a Person to an Office, does not imply (properly speaking) *conferring* or *giving* the Power. And yet the *Designation* of the Person is more considerable than the solemn *Investing* him in the Office; as the *Determination* of the Person that is to be Emperor, King, Pope, Bishop, &c. does more towards making a Person such, than *Coronation*, *Consecration*, or *Imposition of Hands*; insomuch that *they* that Determine the Person are said *Creare Imperatorem, Regem, Papam, &c.* even by those that deny *they* thereby *confer* any Power. If therefore the *former* do not **Give** the **Power**; much less the *latter*.

I have the longer insisted on this Head, because the not observing the Distinctions between *Right* or *Property*, and *Power* or *Authority*; and between *Conveying*, *Conferring*, or *Giving* Power, and *Investing* a Person in the possession of that Power, hath given Rise to many Errors that have been very prejudicial both to Church and State; into which many have been insensibly led by the common use of such ambiguous Expressions as these, *Giving*, or *Conveying* Holy Orders, *Making* a Minister, and *Making* a Mayor, or any other Civil Magistrate, which Men Orthodox in this Point have used in compliance with the vulgar, and received Modes of speaking, when they mean no more than *Placing* a Person in that Office which the One receives from CHRIST the Head, and King of the Church, and the Other from the Prince, the Sovereign and Head of the Commonwealth, by their Charter.

§. 18. From the Premises I draw these Three Conclusions, in Answer to the Question.

CONCLUSION I. In Ordination the Ordainer does not properly *Give* any Power, all the Spiritual Power that is *conferred* on the Ordained being

ing immediately from CHRIST. So that Men can do no more than *Determine* the Person that shall from Christ receive the Power, and solemnly put him in possession of it.

CONCLUS. II. The Rule *Nemo dat quod non habet*, no body can give that which he hath not, is true and pertinently applicable in Matters of Right or Property to Possessions, which unless a Man himself have, he cannot give to others: But can by no means be applicable to Power or Authority, which is from GOD alone, and not from Men, as first having it themselves, and so conveying it to others. Otherwise the World, as it would not have been troubled with a Pope; so, which is bad indeed, I fear would be at a loss where to find their *Lawful* Civil Governours.

CONCLUS. III. The Rule *Nemo habet potestatem quæ non datur*, i. e. No body hath the Power that is not given him, is very improperly applied in the Case of Ordination by those that say, The Minister can have no Power which the Ordainers intended not to Give him.

Dr. * Chaloner does not advance any peculiar Notion of his own, but speaks the received Opinion of Protestants when he saith. "Howbeit the Priest at the Baptizing, or the Bishop at the Ordination had another Meaning, yet the Words wherein they Baptized and Ordained being the Words of Christ, are to be taken in Christ's Meaning; inasmuch as he, which receiveth from another, is to receive it according to the Intention of the Principal Giver, and not the Instrumental Giver. He which confers Baptism, and Orders as the Principal Donor, is CHRIST, the Bishop, or Pastor confers them only as his Instruments.

* *Credo Eccles. Catholicam*. pag. 95.

Indeed to assert the contrary, would be to suppose it in the Power of a Priest, or Bishop to alter, or destroy Christianity it self, as well as the Gospel-Ministry, and to set up a Religion of their own instead of One of Christ's Institution; and it is an Aggravation of this Crime to pretend to an Authority from Christ so to do. A Treason that too many of the *Romish* Clergy are guilty of; and were it not that some later Writers who call themselves Protestants seem to approach too near them herein, the Answer to this Question had been shorter.

QUESTION III.

Q. What are the Qualifications previously necessary to a Gospel-Minister?

THAT there are Qualifications necessary to the Ministers of the Gospel, none who seriously consider into how *weighty an Office and Charge*, as well as *high a Dignity* they are called, can reasonably deny. For the Power and Honour of the Ministry being by all agreed upon to be for the Work, and the Work for the End, there must be a tolerable Capacity to attain the Ends to which this Office is subservient. Now what the Necessary Qualifications are, though they may be collected from the Consideration of the Nature of the Ministerial Function, as before describ'd in all its parts; yet, for the better understanding the Nature of the present Controversy, I shall here first briefly set down, and then proceed to the Confirmation of their Necessity.

To a Gospel-Minister then it is necessary, besides a Competency of Natural Endowments, as Reason, Natural Wit, and a tolerable Ability of Utterance; besides these, I say, 'tis necessary that he should be

be a Man and a Christian, that he should have a competent Knowledge of the *Essentials* of Christianity, and of the Sacred Ministry, and be able to explain the Nature of the Baptismal Covenant in the *Credenda, Agenda, & Petenda*, i. e. the Things necessary to be *Believed, Practised, and Desired* by every Christian.

Besides these Ministerial Abilities, the other great Requisite is a Person's deliberate *Consent* and *Willingness* to *Devote* himself to the Office of the Ministry as the *Business* of his Life. The Communication of this Ability to perform, and Willingness to undertake the Work of the Ministry, by the Operation of the Spirit of God, is, in the Language of Scripture and of the Church, stiled, The *Inward Call* of GOD to this Sacred Office, as distinguished from the *Outward Call*, *scil.* An Opportunity to exercise their Ministerial Abilities, which is plainly discernable, when either the Necessities of the People, the Edification of the Church, the Desires of those that want such Help, or the Invitation or Command of those in Authority; I say, when any or all of these Call a duly qualified Person to the Employment of those Talents that God hath given him for the Good of the Church.

When both these concur, then a Person is eminently *Called* of GOD; but the * *Inward Call* at least is absolutely necessary as previous to Ordination. Accordingly we find, in those Constitutions that go under the Name of the Apostles, a pretty long Prayer of the Bishop's over the Person to be Ordain'd Priest, † " that God would look

* See a Discourse of the Sacrifice of the Mass, p. 68.

† "Επιδε ἐπὶ τῷ δέῳλόν σε τῷτον τῷ ψύφῳ καὶ κρείσῳ τῷ κλήρῳ πάντος εἰς πρεσβυτέρειον ἐπιδιοθέντα. καὶ ἐμπλησον αὐτὸν πνεῦμα χάριτος, καὶ συμβουλίας, τῷ ἀνθιλαμβάνει καὶ κυβερνᾷν τὸ λαὸν σε ἐν καθαρᾷ καρδίᾳ ὅπως πλοῦσις ἐνεργημάτων ἱατικῶν, καὶ λόγῳ διδασκτικῷ, ἐν πραότητι παιδεύῃ σε τὸ λαὸν, καὶ δαλεύῃ σοι εἰλικρινῶς ἐν καθαρᾷ θείῳ νοίῳ, καὶ ψυχῇ θελήσει, καὶ τὰς ὑπὲρ τῷ λαῷ ἱερουργίας ἀμώμως ἐκτελέῃ, καὶ τῷ Χριστῷ Ἰησῷ. *Constit. Apostol. de Ordinac. Presbyt.* l. 8. c. 16.

“ upon his Servant chosen into the Presbytery by
 “ the Vote and Judgment of all the Clergy, and
 “ fill him with the Spirit of Grace and Wisdom to
 “ help and govern the People with a pure Heart
 “ ——— that he may be filled with healing Opera-
 “ tions, and Instructive Discourse, and may teach
 “ the People with all Meekness, and may serve
 “ God sincerely, with a pure Understanding and
 “ a willing Soul, and may perform the sacred and
 “ pure Offices for the People, through Jesus
 “ Christ.

And agreeable to this Practice of the Primitive
 Church, 'tis observable, that, in the *Form of Order-
 ing Priests* in the Church of England, in the *Admoni-
 tion* concerning the great Excellency and the Dif-
 ficulty of the Ministerial Office, there are these
 Words. “ Howbeit ye cannot have a Mind and
 “ Will thereto [*i. e.* to the Ministerial Office]
 “ your selves ; for that **Will and Ability is given**
 “ **of GOD alone**, therefore ye ought, and have
 “ need to pray earnestly for his Holy Spirit.

Then the Bishop proceeds to require of the
 Candidates, for Holy Orders, a publick Profes-
 sion of their **Call**, and their Promise or Engage-
 ment to perform the several Duties of this
 Office. * The first Question being. “ Do you
 “ think in your heart that you be truly called ac-
 “ cording to the Will of our Lord Jesus Christ,
 “ and the Order of this Church of *England* to the
 “ Order and Ministry of the Priesthood? *Ans.*
 “ I think it.

And at the end of the Questions and Engage-
 ments we have this Prayer. “ Almighty God
 “ who hath given you this *Will* to do all these
 “ things, Grant also unto you Strength and
 “ Power to perform the same, that He may ac-

* The first Question in the Ordering of a Deacon is, “ Do
 “ you think that you are *inwardly mov'd* by the *Holy Ghost* to
 “ take upon you this Office and Ministration, &c. ?

“ *compleish*

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“complish his Work which He *hath* begun in you,
“through Jesus Christ our Lord.

And all this we are to observe precedes actual Ordination; and consequently the *Will* and *Ability* which is *given* of GOD *alone*, by the Operation of his Holy Spirit, are supposed by the Church of England agreeably to Reason, Scripture, and the Practice of the Primitive Church *antecedent* to Imposition of Hands, and therefore is not that Grace that is thereby conferred.

Imposition of Hands was never design'd to make an Infidel a Christian, or to convert a *Cain* into an *Abel*, or to hallow a profane Derider of the Holy Ghost, that Πανάγιον ἁγῶν ζώοποιον πνεῦμα, i. e. *All holy, good, quickening Spirit*, as He is frequently called in the Greek Liturgies. I say, Imposition of Hands can no more make such as these true Ministers *coram Deo*, i. e. *in the Sight of God*, than a Man can make Bread of Stones, or current Coyn of forbidden Metal. And tho' such Persons may hypocritically obtrude themselves into the Sacred Ministry, and while they disguise themselves, their Ministrations are valid, *coram Ecclesiâ*, i. e. *to the People*; because *Nemini debetur incommodum ex alienâ culpâ qua talis*: i. e. *No one can suffer for that which is purely the fault of another*: Yet, when such Persons notoriously discover themselves, 'tis the Duty of the People, according to the Practice of the Primitive Church, to avoid them, and of those in Authority to Declare them unfit, while they remain so, to be the Pastors and Guides of Christ's Flock.

Indeed a *judicious* good Christian that understands what our Saviour means in his Command to the Multitude and his Disciples * Matt. 23. 2, 3. *Saying, the Scribes and Pharisees sit in Moses Seat. All therefore whatsoever they bid you observe, that observe and do, but do not ye after their Works*; such a one I

* See Dr. Whitby on this Place.

say, will with a Christian Reverence receive the Commands of God, whoever be the Declarer of them; and may put up his hearty Prayers to God, although the Words signifying his holy Desires may be formed and uttered with unhallowed Breath, who yet may not think himself obliged to commit the Conduct of his Soul to such a One as his Pastor, or as one Authoriz'd by CHRIST to be a *Ruler over his Household, to give them Meat in due season*. Indeed when such Obtruders pretend themselves to be so Authoriz'd, a good Christian may demand his Food from them, as a Loyal Subject may require Protection and Justice from an Usurper, without concerning themselves with the Titles of *either*, when yet both the Christian and the Loyalist would be very glad not to be under any such Necessity.

But however such unqualify'd Persons as above-mention'd may depend upon the Sacredness of their Character for a Respectful and Submissive Reception by the People, I believe they will find few such serious Christians as the * *Author of Lay-Baptism Invalid*, who tells us that, "A Personal Qualification for the Ministry [by which he means Baptism and Holiness of Life equally incumbent on all Christians, Ministers as well as Lay-men] may be and in Fact often is wanting, when an Authoritative One [that is as he explains himself, That Only whereby a Man is separated, and distinguished from the rest of Mankind, and thereby empower'd to personate and represent the Divine Presence for the Conveying of Supernatural and Spiritual Benefits to us, which he calls The Divine Commission convey'd from the Apostles in Episcopacy, and given to the Ordained Person by Imposition of the Bishop's Hand] remains Good and Valid; and there's abundance

* Lay Baptism-Invalid, *Append. pag. 136.*

“ of Reason it should be so, because the Personal Qualification chiefly respects the Man himself, who is, or ought to be possessed of it, since *he only* will reap the Benefit of having, or find the Misery of being destitute of it. But the Authoritative Qualification as such relates only to God and the People; to God, as the Minister is to be his Proxy and Representative, and to the People, as they are to receive from God the Supernatural Benefits of his Proxy's Ministrations. The People receive no more Advantage from the Personal Qualifications of God's Representative, than they do Mischief from his Personal Immoralities, that is, none at all — All that they are bound to take Care of is, that he be *truly sent*, [that is, by the Imposition of the Bishop's Hands; for the Holy Ghost, it seems, must have no part in the Mission of Persons to the sacred Office of the Ministry, antecedent to this Rite, according to the Novel Doctrines of our modern Magnifiers of the Priesthood, for Fear, as is pretended, of opening a Door to Enthusiasts to intrude into the Ministry, but more truly, of detracting from the Mystical Dignity of the Priesthood] and if they be but once secure of that, then in all his Ministrations they are not to suppose him, but Christ himself (whom he personates) to be Administring to them.

Indeed such Doctrines as these are so shocking to common Sense, as well as serious Christianity, and the Necessity of previous *Moral* Qualifications to a **Gospel-Minister** is so plain and obvious to any considering Person, from Reason, Scripture, and the known Practice of the Primitive Church in appointing so long a Time of Probation, for those that were to undertake the Office of the Holy Ministry, that it may seem strange I should insist upon it,

But would God I were to Apologize, not only for the Length, but even the mentioning of this Head; and that the Scene were so altered, that it might no longer be a Doubt among Christians, who profess to acknowledge the Purity and Simplicity of Christianity as its great and happy Characteristic, and least of all among those of the Reformed Religion, who may see every Day the abominable and scandalous Abuses of the Church of Rome, in making the Office of the Ministry to be only for *Binding*, and *Loosing*, and *Offering the Sacrifice of the Altar*, and so *sacrilegiously separating the Charge and Labour* of this Office from the *Dignity* of it. Would God, I say, it might no longer be a Doubt among *such* Persons, Whether Moral Qualifications are previously necessary to a Gospel-Minister, or the total Defect of them might be supply'd, or dispens'd with by the Performance of a Ceremony. But alas! I find (as I believe all, that have a Christian Concern and Zeal for the true Honour of the Ministry, do) too great Reason for enlarging upon this Head, when Men of Character and Figure in the Church (who yet would take it ill to be suspected of any favourable Opinion of the Abomination of the *Romish Priesthood*) shall tell the World, as * Dr. *Hickes* does, in his Letter to the Author of *Lay-Baptism Invalid*, where speaking of this Subject, he says, "All Qualifications for it [*that is*, the *Ministry*] are Personal, and that of Personal Qualifications, the Want of *Some* only makes a Man *unworthy* of the Ministry, but not *incapable* of it; but the Want of *Others* makes him *utterly incapable* of it. The Personal Qualifications of the *First* sort may be called *Moral*, as Purity, Humility, Sobriety, and all other Virtues and Graces that are comprehended in Holiness of Life, the Want

* Letter to the Author of *Lay-Baptism Invalid*.

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“ of which makes a Man unworthy as of Holy
“ Orders after Baptism, so of Baptism it self, but
“ yet do not Null or make Void either of them
“ when the Person is Baptiz'd or Ordain'd. The
“ second Sort of Qualifications [*viz.* Those that
“ render a Man utterly incapable of Holy Orders]
“ are either Natural, Acquir'd, or Legal, which
“ last may also be called Political, as relating to
“ the *Fundamental* or *Positive Laws* of the Church.

Among the Acquir'd Qualifications he reckons
Reading. Then for the Natural Qualifications,
those that belong to the *Body*, he tells us, are
Speaking, Seeing, Hearing, the Want of which
(without any Canons or Positive Laws of the
Church) in this Author's Judgment, utterly un-
qualifies a Man for the Priesthood. “ And there-
“ fore Holy Orders (says he) conferr'd on a *Deaf*
“ and *Dumb*, or incurable *Blind* Man, must, in my
“ Opinion, be Null and Void, because they ren-
“ der him incapable of performing Ministerial
“ Offices. The like I may say of a Man that
“ wants *Both his Hands*, who, though never so
“ worthy upon the Score of *Moral* Qualifications,
“ cannot effectually be made a Priest.

As to the Qualifications of the Mind, these he
makes to be “ Understanding and Memory, the
“ Want of which in *Idiots, Lunatics, and Mani-*
“ *acks*, makes them utterly incapable of Holy Or-
“ ders.

From the Natural Qualifications he proceeds to
the *Legal* or *Political*. “ These (says he) are of
“ two Sorts. *First*, Such as are Fundamental to
“ the Christian Society, or Constitution of the
“ Church—as Baptism; Or, *Secondly*, such as are
“ superinduc'd by the Positive Laws of the Church.
And here he leaves them.

And now let any sober Christian but fairly lay
all this together, and I believe he needs not great
Penetration to see the direct Tendency of such

Doctrines as these to that *Mystery of Iniquity* the *Romish Priesthood*.

Had one who profess'd himself to be a *Papist* talk'd after this manner, it would have been but consonant to their Monstrous Tenets, and every one would have known at first sight how to apply the Necessity of a Man's having *Both his Hands* in order to be made a *Priest*, and of having so much Understanding and Memory as to be Master of his own *Intentions*: But for One that calls himself a Protestant, and a true Son of the Church of *England*, to speak such extravagant things as these is something extraordinary. Had this Persons Reverence to the Church of *England* as by Law Establish'd been as great, as to the late so much pretended *Authority of a Church Catholick*, that the generality of sober Protestants have disclaimed as a mere Chimera, he would scarce have given the World a Representation of the Nature of the Ministerial Office, so very different from what the *Church of England* hath done in the *Form of Ordering Priests*, where we may find in the *Gospel*, the *Exhortations*, the *Admonitions*, and *Prayers*, the Office of the Holy Ministry all along represented as a Work of great *Labour*, *Charge* and *Difficulty*, as well as *Excellency* or *Dignity*. I shall say no more at present upon this particular to this Author, and those of the same leaven, but only humbly recommend the serious perusal of this Excellent Form to these, and all others who would understand the Nature of the Ministerial Office, according to the purity and simplicity of Christ's Institution; And particularly I would address my self to the *Author of Lay-Baptism Invalid*, who I am sure is a Man of good Sence, and I verily believe by the manner of his writing of Serious Piety, desiring him, as he hath express'd a laudable Respect and Reverence for the Church of *England*; that he would endeavour to disengage himself from any pre-imbibed Notions

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Notions (though I am sensible this is a very difficult Task) and then read, mark, and inwardly digest the foremention'd *Form*.

From the Premises I draw this Conclusion agreeable to Reason, Scripture, and the Doctrine of the Church of *England*, viz. That

A Man ought to be **Called** of G O D, before he be **Sent** by the *Ordainers*.

Before I proceed to my next Enquiry, give me leave to make a Reflection or two upon what I cited (*pag. 26.*) above, out of the Author of *Lay-Baptism Invalid*, where, (in Answer to the Objection, *pag. 153.* against what he hath advanced, from the great confusion and disorder that will be occasioned in the Church, thereby in that according to his Notion of Lay Baptism, the Orders of several Episcopally Ordained Persons amongst us are Null and Void, having receiv'd their Baptism from Persons that were not Episcopally Ordain'd,) the poor Gentleman finding himself unavoidably driven to this Dilemma, *either* to acknowledge the Validity of Lay-Baptism (that is in his sense of it, Baptism administred by Persons not Episcopally Ordained) and so give up all his Book at once, *or else* to put a great part of the *People of England* upon turning *Seekers* for their own visible Christianity, as well as their true, and Authoriz'd Ministers, takes refuge in this strange Assertion, That *Baptism is One of those Personal Qualifications that are not previously Necessary to Ordination*. An Assertion so extravagant, that Dr. *Hickes* in his *Letter* to him expressly denies it, telling us (and herein he speaks the general sense of Christians) "That the want of Baptism renders a Man utterly incapable of being a *Christian*, or of receiving the Holy Eucharist — And how then can a Man be made capable to administer that Sacrament to others, who hath no Right to receive it himself, or make others Members of the Church

“ Church, of which he is not a Member himself ?

And therefore as to the Case of a true and Authoriz'd Ministry in *England*, considering the Numbers of our own Nation and of Foreigners that never received any but Lay-Baptism (in these Men's notions of it) and yet have been admitted to the Orders of Presbyters, and Bishops in the Church of *England*, without Rebaptization, here the *Doctor* thinks fit to leave *his Friend*, to struggle with the Difficulties as well as he can. Accordingly we find the Good Man one while denying the previous Necessity of Baptism to Ordination, but then as if his Judgment recoiled at an Assertion which seems to be the pure effect of a strong Compassion, he tells us in his *Premonition to the Reader*, that *if this Doctrine should be generally condemn'd by Learned Men, he shall acquiesce, acknowledging that they argue well who say, that 'tis supposed, that a Man ought to be a Member, before he can be a Minister in the Church of Christ.* And agreeably to this Acknowledgment, and his darling Notion of the Absolute Necessity of Episcopal Ordination to the Validity of Ministerial Administrations, in the Close of his Answer to the above-mention'd Objection, he says, *Append. pag. 146.* “ That if the Nulling of Holy Orders, “ and Ministrations be a real Consequence of this “ Doctrine, then there's no other Remedy, but that “ those who are involved in it, should extricate “ themselves out of it by Episcopal Baptism and “ Reordination. It is not enough to say, That *this “ will involve* the Church, into the utmost Confusion— For if the Premises are true, the “ Risque must be run, for Truths of so great Importance must not be stifled, and made to give “ way to supposed Confusions.

And this is but consonant to his Conclusion with reference to the Case of the Reformed Churches abroad, *pag. 134.* That “ No Doctrine whatsoever “ can be proved false, or ought to be rejected, because

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“ because Numbers of Men may be involved in
 “ the sad Consequences that arise from it. Where-
 in Dr. *Hickes*, (in his *Letter, &c.*) entirely concurs
 with his *Friend*, and subjoyns the Reasons of his
 Concurrence, drawn from the consideration of the
 Principles of the Christian Religion, in the pur-
 suit of which Argument he plainly sets the *Political*
Doctrines, or *Principles* of Christianity, as he calls
 them, upon a Level with the *Articles of Faith*, and
 the *Moral Duties* of Christianity, makes those equal-
 ly sacred with these, and consequently accounts it
 equally impious to *complement away those Great Truths*,
 as the Other. His Words are these. “ The Po-
 “ sitive Laws of God are all Sacro-sanct, *especially*
 “ those he hath Ordained for Government, and he will
 “ in no wise excuse the willful Neglect, Contempt,
 “ or Transgression of them; but every such Trans-
 “ gression, and Disobedience against the *Polity* of
 “ the *Christian Theocracy*, let the Number of Offen-
 “ ders be never so great, shall receive a just Re-
 “ compence of Reward. And therefore judge,
 “ Sir, who are most like Primitive Christians,
 “ and the Faithful Servants of Christ, those who
 “ in all Meekness, and Charity, set this *Received*
 “ Principle concerning the *Decumention Theo-*
 “ cracy of the *Mysical Israel*, and the Necessi-
 “ ty of Conformity and Obedience, and the Con-
 “ sequences of Disobedience to it before the other
 “ Churches, or those, who sooth and flatter them
 “ in their Error, because they are whole Nations
 — “ But these *Gentlemen* should consider, that
 “ they are the Multitudes and great Numbers that
 “ shall be condemn'd at the Day of Judgment.

So that the difference between these *two Authors*,
 as to the Case of the Reformed Churches abroad,
 is only this, That the Principles of the *Divine* have
 fairly gained the Ascendant of his *Charity*, and ac-
 cordingly (because his *Faithfulness* in his Office will
 not suffer him to give up the *Received Principles* of
 Christai-

Christianity, relating to the *Polity of the Christian Theocracy* to any Regards whatever) he sends them at once with the Multitude through the Broad Way of Destruction; whereas the *Lay-Man's* good Nature combating with his Principles, makes them talk with abundance of Diffidence, his Charity won't let him pronounce such a harsh Judgment of Thousands, as to leave them in the State of Infidels, but (says he *Append. pag. 126.*) *Abundance of them may very fairly be esteem'd as much in the Church, as the Catechumeni in the Primitive Time.*

But I hope before I have done, to prove them more than *almost* Christians.

And now upon a Review of what hath been said, I believe it will not be difficult for Men of Thought and Seriousness to see what are Doctrines that have given, and dayly do give so great Advantage to the *Common Adversary*, I mean the *Papist*; and whether those that will keep close to the Consequences of the Absolute Necessity of an Uninterrupted Succession of Episcopal Ordainers to the True Being of the Ministry, especially when prepossess'd with the Odd Notion of a *Sacrificing Priesthood*, whether such Persons, I say, when they find themselves oblig'd not only to disown the Reform'd Churches Abroad; but to turn Seekers for their true and Authoriz'd Ministers in *England*, will not be an *easy Prey* to the *Romish emissaries*, who will have a great Advantage in persuading Persons advanc'd so far, that they cannot find any Rest on this Side *Rome*?

QUESTION IV.

Q. *What is Ordination?*

BEfore I enter upon a Resolution of this Question, it will be necessary to premise, that the Word *Ordination* in an Ecclesiastical Sense may signify,

1st. The

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1st. The first *Dedication* and Ordination to the Ministerial Office, as such, whereby a Fit Person is solemnly set apart from the Number of the Laity to the more immediate Service of God, in the Sacred Office of the Ministry.

2^{dly}. A Mission of a Person already separated to the Office of the Ministry to some particular Ministerial Work, as that of *Barnabas* and *Paul*, *Acts* 13. by Fasting, Prayer, and Imposition of Hands as a Rite of Benediction on their present Enterprize, or a Recommendation of them to the Grace of God, as 'tis explain'd in the 26th *Vers*e of the next Chapter.

3^{dly}. An Ordination into a National Church whereby a Person is Invested with legal Authority to Preach the Word of God, and Administer the Holy Sacraments in any Congregation in that Nation, where he shall be lawfully called thereunto. And a Person that was not before a Minister may by this Ordination be admitted both into the Church Catholick, and the National at once. And a Person that was before a Minister of the Church Catholick, but not of that National, receives hereby Legal Authority to perform his Ministry in that Nation; and if Authority should require this Admission should be solemniz'd with Imposition of Hands, Fasting and Prayer, for a Blessing upon his Ministry in that Part of the Church, neither the Ordainer, nor the Ordained, need fear the Scandal of *Re-ordination* in the common Sense of the Word.

4^{thl}. A Designation of a Person to a particular Church as its fix'd Pastor, to whom the Care of the Souls of that Christian Society is principally committed, which is done in the Church of *England* by Institution and Induction, and in some other Protestant Churches, with the Solemnity of Fasting and Prayer; and is suppos'd by some to

F

have

have been performed in the Ancient Church, with a Solemnity much like that of Consecrating a Bishop amongst us.

Ordination in the three last Senses we are not at present concern'd with, nor will it be deny'd by any, but that it may lawfully be repeated with the Variety of Occasions. It is the First which is the commonly receiv'd Notion of Ordination that comes under the present Enquiry.

Now, in order to a right Understanding of the Nature and Ends of this Action, we are to observe that the Ministry is an Office of *Duty* or *Obligation*, and *Authority* to perform some particular Works. Now as the Will of God is the Cause of all Things, and the Signification of his Will the only requisite to the Imposing Duty and Giving Authority, our principal Business will be to find out on whom Christ the Universal Lawgiver and Head of the Church imposeth the Duty of the Sacred Ministry; which must be done by enquiring by what Signs or Declarations of Christ's Will, the Person himself and the Church may be assur'd that such a particular Person ought to undertake the Office of the Ministry. In order to which we are to see what is already determined in the Law of Christ concerning this Matter, and we shall come to an easy Discovery of this by considering what hath been advanc'd, and, I hope, fully prov'd under the foregoing Questions, and the natural Consequences of them: *viz.*

1. That the Ministerial Office and Works are describ'd, and appointed by Christ himself, to continue to the End of the World.

2dly. That Christ by his Charter, *conveys* the Power or Authority to his Ministers to do the Work of the Ministry.

3dly. That the Ministerial Qualifications are given by GOD, through the Operation of his Holy Spirit, antecedently to actual Ordination.

And

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And consequently,

1st. That it is not left to the Ordainers to determine, *de genere*, whether there shall be a Ministry or not, nor yet, *de specie*, what shall be the *Extent* of their Work and Power.

2^{dly}. That the Ordainers do not Give the Power, but are the Instruments of Solemn Admission into that Office, to which CHRIST by his Charter hath annex'd such Power.

3^{dly}. That Imposition of Hands is not the Means of conveying Ministerial Qualifications to Persons before *unfit* for the Sacred Office of the Ministry.

Thus then we see what the Ordainer's Work is not, and hereby shall more easily discern what it is.

All then that the Law of Christ hath left to the Ordainers, is with respect to the *Individuums* of this or that Age, *viz.* To *Discern* and *Judge* of the Person that is Qualify'd according to the Description of the Law, and particularly to *Call* him out to the Work, if he need Excitement, to *Try* and *Approve* him before he be admitted, and *Solemnly* to *Invest* him in the Office.

So that a Person is then truly Ordain'd a Minister of the Gospel, when the Ordainers *Authoritatively*, or in the Name of Christ, Declare this Person to be Called of God to the Work of the Ministry, (and, in some Cases, Charge him to undertake it, and be faithfull in the Execution of his Office, and the People to acknowledge and respect him as a Minister of Christ.)

This **Authoritative Declaration** (and Charge) however it be express'd or signify'd, is true Ordination, and *all* that is essentially necessary there-to.

But because in all Offices of great Importance and Dignity, Natural Reason recommends the Use of some Solemn Ceremony of Investiture, in order to raise in Men a due Veneration and Esteem for that Function, therefore 'tis observable that the A-

postles, finding Imposition of Hands in Use among the *Jews*, as upon other Occasions, so more especially as a Rite of Solemn Dedication of Things and Persons to God, and Imploring his Benediction upon them, thought fit to make Use of this as a known as well as decent and convenient Ceremony of Solemnizing the Action of Admission into the Ministerial Office. Bishop Burnet, in his *Observations upon the First and Second Canons commonly ascrib'd to the Apostles*, Printed at Glasgow, 1673. p. 23, 24. hath spoken to this Purpose too large to be transcrib'd, and concludes, *Imposition of Hands to be the Constant Ceremony of Benediction, and a Concomitant of it, and not a Ceremony of it self Significant and Sacramental*,

Mr. * *Thorndike* supposes a Case, wherein a true Ministry may be setled without Ordination by any of the Clergy, and that such a Ministry ought to be acknowledg'd by the Church, which *Acknowledgment* (says he) *would be effectual instead of Solemn Ordination by Imposition of Hands*.

More considerable is the Account given us by Father † *Paul*, of the remarkable Debate at the Council of *Trent*, concerning the Ceremonies us'd in conferring Orders: “Whereupon a great Contention arose, what Ceremonies were Necessary, and what were added for Ornament or Devotion. Melchior Cornelius, a Portuguese, seem'd to speak much to the Purpose, who said the Apostles did undoubtedly use Imposition of Hands in Ordination, so that none is mentioned in the Holy Scripture without that Ceremony; which, in succeeding Ages, was thought to be so essential, that Ordination was called by that Name. Notwithstanding Gregory the Ninth saith, it was a Rite brought in, and many Divines do not

* Rites of the Church, p. 293, 296.

† History of the Council of Trent, lib. 7. p. 593. English Translation, 1620.

" hold it to be necessary, howsoever others be of
 " the contrary Opinion—The famous Canonists,
 " *Hostiensis, Johannes Andreas, Abbas*, and others do
 " affirm, That the Pope may ordain a Priest with
 " these Words only, *Be thou a Priest*; and (which
 " is of more Importance) *Innocentius*, Father of all
 " the Canonists, saith, that if the *Forms* had not
 " been invented, it had been sufficient if the Or-
 " dainer had us'd these Words only, *Be thou a*
 " *Priest*, or others equivalent, because they were
 " instituted by the Church, afterwards to be ob-
 " serv'd. For these Reasons *Cornelius* gave Coun-
 " sel, not to speak of *Necessary Ceremonies*, but only
 " to condemn those who hold them to be Super-
 " fluous, or Pernicious.

And more considerable still to our present Pur-
 pose, as fully agreeing with what hath been here
 advanc'd, is the general * Form of Ordination in
 the Greek Church: *Viz.* Ἡ ΘΕΙΑ χάρις ἡ πάντοτε τὰ ἀδύ-
 νατα ἐκτελεῖσα καὶ τὰ ἐμείποντα ἀναπληρῶσα ἐν χειρὶ τῷ
 εὐλαβέστατον, Διάκονον εἰς Πρεσβύτερον • ἐνζώμεθα, ἔν τω ἐν αὐτῷ, ἵνα
 ἐλθῇ ἐπ' αὐτὸν ἡ χάρις τῆς παραγίης πνεύματος. The Grace of
 God that always strengthens the things that are
 weak, and supplies the Things that are wanting,
 makes this most Reverend Deacon a Presbyter.
 Therefore let us pray for him, that the Grace of
 the All-Holy Spirit may come upon him.

The Bishop, at the pronouncing of these
 Words, Imposes Hands on the Ordain'd, which
 Imposition is also repeated in two subsequent
 Prayers.

If we suppose as † Bishop *Bilson* does, that at the
 first planting of the Faith, the Apostles were to make Men
 fit whom they found unfit, and not to discern the Gifts of
 such as were fit; and to that end had Power with Imposi-
 tion of Hands, to give the Holy Ghost to such as without those
 Gifts and before those Gifts were most unfit, yet there is

* *Liber Pontificalis Ecclesie Græcæ. Parisiis, 1643. p. 107.*

† The Perpetual Government of Christ's Church, Ch. 7. p. 8e.

no more Reason to suppose the Continuation of *this*, than of the other miraculous Operations that were proper and peculiar to the first Ages of the Church. But St. *Austin* seems to have given a more reasonable Account of this, when he tells us, that the Giving the Holy Ghost is God's Prerogative, and that "none of Christ's Disciples gave the Holy Ghost; they prayed indeed that it might come upon those on whom they imposed Hands, they did not give it themselves; which Custom the Church now observes.

Upon which † Dr. *Bernard* makes this Reflexion, "whereas he saith, the Church hath observ'd that Custom in imposition of Hands, to pray for the Persons receiving of it, hath been formerly acknowledged to be one Sense of that Clause, viz. by way of Impetration: Take the Gift of the Spirit pro dono infuso, so we use the Words, per modum impetrationis, take it pro officio, so we use it per modum collationis, ministerially conferring the Power of executing the Office of a Minister, and there is no Contradiction, but that in the same Act there may meet a Collation of the Office, with Authority to execute, and an Impetration for the Persons receiving an Assistance of the Spirit in the executing of it.

And agreeably to this, p. 240, 241. he gives this Exposition of the Words [*Receive ye the Holy Ghost*] us'd at Imposition of Hands. "Receive Authority from the Father, Son, and Holy Ghost, for the efficacious Preaching of the Word, and Administration of Sacraments, by and through which the Graces of the Holy Spirit, in Repentance, Faith, and Forgiveness of Sins, and the like are ordinarily wrought, and confirmed to the Hearers and Partakers of them; yet not excluding

* Lib. 15. de Trinitate, cap. 27.

† In his Collection of the Judgment of Archbishop *Usher*, on several Subjects. Publish'd 1659. p. 250, 251.

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" it from being a *Prayer* also, *viz.* that the Person
 " thus authoriz'd might receive such a *spiritual As-*
 " *sistance* in it.

As therefore the willful Neglect of this Ceremo-
 ny of Imposition of Hands, which hath been lau-
 dably continued in the Church, from the Apostles
 Times, is scandalous, so the rigorous insisting up-
 on it as absolutely necessary, is Superstitious, and
 gives too great Occasion to Persons of more Wit
 than Religion, to overlook the Rational Instituti-
 on and Use of Ordination, and charge it with the
 ridiculous Fopperies of the Papists concerning the
 Impression of their Mysterious Indelible Chara-
 cter, &c.

To remove this Scandal, I shall here give an
 Account of some Particulars in the Ordination of a
 Priest, maintain'd by the Papists in their Contro-
 versies with the Protestants; but disown'd by Pro-
 testants, yea, by **All** of the *English* Clergy that
 own'd that Name, before the Treaty of the *Spanish*
 Match in King *James* I's Time, when some pe-
 culiar Opinions were broach'd, that had no small
 Influence on our after Calamities.

First the Papists imagine, that the Sacrament of
 Order (as they call'd) impresseth an Indelible
 Character on the Soul; which they are all **now**
 agreed, is an **Absolute Quality** *imprinted* on the
 Soul, and *inhering* in it, *ut Accidens in Subiecto* (re-
 maining there after Death in Hell;) and not a
Relation, as *Durandus* had *formerly* explain'd, and
 so made the Mystery of it consist only in reconcil-
 ing an intelligible Notion of a *Relation*, with such
 hard Phrases as *Characterem imprimi, insigi animæ, &c.*
 But this is now condemn'd by them as Heretical.

They likewise pretend that the Delivery of the
 Holy Vessels, Imposition of Hands, **Uction**, and
 many more Ceremonies and *Forms* are **Necessary** to
 make Ordination Compleat and Valid; for they
 vainly suppose that the *Powers* and *Grace*, requisite
 to

to the particular Offices of the Priesthood, are necessarily Ty'd to and Given by particular Symbols, with their annex'd Forms of Words.

Two Great Powers they pretend to: The First and Principal they call *Potestas in Corpus Christi verum*, The Power on the true Body of Christ, scil. in the **Sacrifice of the Altar**. The other less Principal and subservient to the former, they call *Potestas in Corpus Christi mysticum*. The Power on the Mystical Body of Christ, or Internal Jurisdiction, i. e. the Power of the Keys, as signifying a Personal Power of Binding and Loosing.

The Former they say is Given, and the Priestly Character impress'd, when the Bishop, Delivering the *Patin* with Bread, and the *Chalice* with Wine, saith, *Accipe potestatem offerre Sacrificia, & celebrare Missas pro vivis & mortuis*. Receive Power to offer Sacrifice, &c. This they suppose as necessary to make a Priest, as the Priest's saying with a right Intention, *Hoc est corpus meum*, This is my Body, is necessary to *Transubstantiation*. But then they say the Character is extended, and the Power of Absolution is given, after the Mass, by Imposition of the Bishop's Hands, with these Words, *Accipe Spiritum Sanctum, &c*. Receive the Holy Ghost, whose Sins, &c.

But some suppose the Character to be double, the first they call *Character Ordinis*, The Character of Order, impress'd at the Delivery of the Holy Vessels; the other *Character Clavium*, the Character of the Keys, given by the Imposition of Hands.

Now forasmuch as neither their Form of Ordination, nor Character, as they interpret them, Give the Power of Preaching the Word of God; therefore they infer that such a Power doth not necessarily belong to the Priestly Office. *

Lastly,

* See Hen. Kateijes's Oration (delivered in three Days) in the Council of Basil, An. 1433, against the 3d Article of the Bohe-

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Lastly, The *Papists* would persuade us, that Jesus Christ and his Apostles left the *Sacrament of Order*, in trust in the Hands of the *Bishops*, to be communicated by none but them; and that the *Bishop's Intention* is the *measure* of the Power given to the Priest.

Upon these Suppositions the * *Papists* expressly deny Protestants to have any true Ministry or Church; and by consequence condemn all the *Greek Church* too: And therefore whenever a Protestant Minister turns *Papist*, they Ordain him again by their *Form*, which yet they will by no means allow to be *Re-ordination*, for that they utterly disclaim and condemn: But yet they allow of the Orders of a *Greek Priest* that turns to them; though the *GENERAL FORM* in *Ordination* no more agrees with the *Roman Forms*, than the *English* does. Indeed there is no more necessity for any *One Form* in all Places for *Ordination*, than for *Matrimony*, to make them *Valid*.

As for their calling *Ordination Sacramentum Ordinis*, The *Sacrament of Order*, were it agreed *de re*, concerning the sense of the Word *Sacrament*, it would not be worth while to contend *de nomine* about the Name. But as yet there hath been no Definition of that Word given, which doth not either confine the number to *fewer*, or contain under it *more* than Seven Sacraments.

Bohemians, concerning the free Preaching of the Word of God, in *Binius Concil. Tom. 4. Par. 1. p. 337 to p. 383. (de charactere. p. 344.) Colonix Agrippinae, 1618.*

* *Protestant Demonstrations against Protestant Ministry.* Written by a Catholick Priest. Printed at *Douay*, with Licence of Superiours, *Anno 1616.* With an Epistle before it to King *James I.* N. B. This Book affords a convincing Proof, That the Doctrine of the Necessity of *Episcopal Ordination* to make Ministers: And likewise of the *Sacrificing Priesthood*, were both then unanimously disclaim'd and opposed by the *English Clergy*; This Author could not then find one *Dissenting Voice*, and on that Account charges them all with *Heresie, &c.* See pag. 78, and 55, 56, 100, &c.

But as for their Indelible *Character*, notwithstanding all that † *Bellarmino* hath said for it, the * Protestants look upon it as a meer *Chimæra* : And as they disclaim the *Popish* Notion of it, so for the abuse of the Phrase they seldom use it, but when they do, give it a just Explication, as || Dr. *Potter* hath done in the following Question.

“ Whether the Character of Holy Orders be perpetual and *indelible*, or only *temporary*, and like that of any Civil Office which may be conferr’d one Day, and taken away the next ?

What the Doctor hath here laid down concerning the Nature of Holy Orders being very pertinent to illustrate and confirm what hath been

† *Two Things done in Ordination.*

said concerning the Nature of Ordination, I shall here transcribe. “ In the

“ Susception of Holy Orders † Two

“ Things are done : *First*, The Persons *Ordained* are solemnly dedicated to the Service of G O D and his Church.

“ Consequently, they cannot renounce their Order without Sacrilege ; which has always been reckon’d one of the blackest Crimes, when only Inanimate Things, such as G O D’s *Temple*, and the Sacred Utensils consecrated there have been prophaned ; and must be aggravated to a much higher Pitch, when Rational Creatures, whose Value is far greater in the Sight of God, are alienated from him.

“ *Secondly*, They who are *Ordained* receive Authority from G O D, in whose Name the *Bishop* puts his Hands upon them : And Authority confer’d by G O D can be destroy’d, or resumed by none but G O D, or one *commissioned* by him for

† *Bellarmino. Controvers. Tom. 3. Lib. 2. Cap. 18, 19, 20, 21, 22.*

* *Kemnitii Examen Concilii Tridentini, de Sacramentis in genere. Sessio. 7. Can. 9.*

|| Dr. *Potter’s Discourse of the Church. Chap. 5. pag. 205.*

“ that

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“ that purpose. Consequently, since G o d hath
“ no where signify'd, That the Character which
“ H E confers on Persons admitted into Holy
“ Orders, shall expire before their Death, we
“ might safely conclude, though we had no other
“ Reason for it, that it is perpetual, such as cannot
“ be † forfeited by any Misbeheaviour, nor ta-
“ ken away by any Authority but that which
“ gave it.

From the Premises I conclude, that

Ordination is a solemn Separation of a meet Person from the Number of the Laity to the sacred Office of the Ministry, and thereby Investing him with *Authority* for, and *Obligation* to the Duties of that *Relation*.

And the Consequence of this is, That Ordination is to be consider'd in the present Dispute as an Ordinary Means of Order and Regularity, instituted by Christ in Subordination and Subserviency to a Higher End, which is that General and perpetually obliging Command of God both in Natural and Revealed Religion, *That the Work of the Ministry shall be performed to the End of the World.* And therefore no such Necessity for the Regular performance of this Action, much less for an Uninterrupted Succession of such Ordination, can with any Reason be urged, as shall *intefere* with the *Reasons* and *End* of its Institution. But of this more under my last Question.

† See this more fully explained in the Author.

Q U E S T I O N V .

Q. *Who are the Regular Ordainers ?*

Ans^w. **T**HE Regular Ordainers are the most Eminent Ministers of the Gospel, or Pastors of the Church in all Times and Places, by

what Names, or Titles soever dignified or distinguished.

1. This is agreeable to Reason. What the Ordainers Work is hath been shewn, in answer to the foregoing Question, *viz.* To judge of the Fitness of the Persons to be Ordained, and solemnly to Invest them in that Office. Now as in Physick, Law, &c. the most Eminent in those Professions are the properest Judges of the Abilities of those that are Candidates for Admission into those Professions, and by their Publick Approbation, will with the greatest influence recommend them to judicious People; so in the Case before us with as much more reason as the Works to be performed are of greater Consequence, *that is*, as the Souls and the Eternal Interests of Men are more valuable than their Bodies, or Temporal Estates, Nature dictates that a proportionable Care should be taken in the Admission of Persons into that Office, by which they are intrusted with the Guidance, and Direction of Men in the Affairs of their Immortal Souls. And consequently the most eminent for Experience, Learning, and Authority, as they must be supposed the fittest Judges of the Qualifications of Persons to be admitted into this Office, so can they with an advantage proportionable to their Esteem in the World, especially when acting in concurrence with one another, enforce the Duties of this weighty Charge upon the Consciences of the Persons Ordained thereto, and encourage them with comfort to undertake and execute this Office, and the People readily, and respectfully to receive them. This and no more does Reason suggest concerning this Matter from the Nature of the thing.

2. I proceed next to shew, how consonant the forementioned Indefinite Proposition is to the Nature and Design of the Christian Religion.

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The Excellency of the Christian Religion most eminently shines forth in the Primitive Simplicity of it's Doctrine, Worship, and Discipline, and it's Usefulness to promote the General Happiness of Mankind. The Essentials thereof are secured by a few, plain, necessary, and useful Precepts, and Institutions; but for the Accidentals, and Circumstantials, Scripture for the most part gives us only General Rules [especially these Four. *Let all things be done decently, and in order.* 1 Cor. 14. 40. *Let all be done to Edifying.* 1 Cor. 14. 26. *Give no Offence.* 1 Cor. 10. 32. *Do all to the Glory of God.* 1 Cor. 10. 31.] leaving Particulars very much to Human Determination. And our Saviour's Design herein was that his Religion being consonant to the highest Reason, might the better be accommodated to the various *Circumstances of Time, Place, &c.* and so meet with an easier Reception in the World. A Design worthy of, and commensurate to the Wisdom of its great Author, and such as clearly bespeaks its Divinity. Indeed were not the Christian Religion of such a *Catholick* Nature, it would want one of the best and most powerful Recommendations to the Sense, and Reason of Mankind.

Upon this all sensible and learned Men have founded that Great and Useful Distinction in Theology between Things *fundamentally necessary* to Salvation, and Things *accessory* and *appendent*, only relating to the External Polity of the Church, and left to *prudential Determinations* according to the variety of *Circumstances*, with which the *Reasons* of their *Use* do alter. The grave and judicious Mr. * *Hooker*, hath spoken like a true Catholick Protestant upon this Subject. " All such things [as are necessary to Salvation] if the Scripture " did not comprehend, the Church of God should " not be able to measure out the Length, and

* Ecclesiastical Polity, Lib. 3. Sect. 3.

" Breadth of that Way wherein she is to walk,
 " *Hereticks*, and *Schismatics* never ceasing some
 " to enlarge, some to abridge, all to pervert
 " and obscure the same. But as for those
 " things that are accessory hereunto [*amongst*
 " *which in the next Page, he reckons Things of External*
 " *Regiment in the Church*] " those Things that so
 " belong to the Way of Salvation, as to alter
 " them, is no otherwise to change that Way, than
 " a Path is changed only by altering the upper-
 " most Face thereof, which be it laid with Gravel,
 " set with Grass, or pav'd with Stone, remaineth
 " still the same Path; in such Things, because
 " Discretion may teach the Church what is con-
 " venient, we hold not the Church farther tyed
 " herein unto Scripture, than that *against* Scripture
 " nothing be admitted in the Church, lest that
 " Path which ought always to be kept even, do
 " thereby come to be over-grown with Brambles
 " and Thorns.

And in the next Page he shews that this Assertion,
viz. That the Scriptures have left the Circum-
 stantials of Religion to the Church's Discretion,
 doth not at all derogate from their Excellency and
 Perfection. Nay, says he in another Place, §. II.
 " The Wisdom of God as it shines forth in the
 " beautiful Variety of all Things, so more especi-
 " ally in the manifold and yet *harmonious dissimili-*
 " *tude* of those Ways, whereby his Church upon
 " Earth is guided from Age to Age throughout all
 " Generations of Men.

Upon this Foundation in the same Section, he
 vindicates the Reformed Churches Abroad.
 " The Scripture of God is a Store-house abounding
 " with inestimable Treasures of Wisdom and Know-
 " ledge in many kinds, over and above Things in
 " this one kind barely necessary: Yea, even
 " Matters of Ecclesiastical Polity are not herein
 " omitted, but taught also, albeit not so taught as
 " those

" those other Things before mention'd. [*viz.* Mat-
 " ters of Faith and Salvation] For so perfectly are
 " those Things taught, that nothing ever can be
 " added, nothing ever cease to be necessary; *these*
 " on the contrary side, as being of a *far other Na-*
 " *ture* and Quality, not so strictly, nor everlasting-
 " ly commanded in Scripture, but that unto the
 " compleat Form of Church Polity much may be
 " requisite which the Scripture teacheth not, and
 " much which it hath taught become unrequisite,
 " sometimes because we *need* not use it, sometimes
 " also because we **cannot**. In which respect for
 " my own part, although I see that certain Refor-
 " med Churches, the *Scottish* especially and *French*,
 " have not that which *best* agreeth with Scripture,
 " I mean the Government that is by Bishops, in as
 " much as both those Churches are fallen under a
 " different kind of Regiment, which to Remedy it
 " is for the *one* altogether too late, and too soon
 " for the *other*, during their present Affliction;
 " this their Defect and Imperfection I had rather
 " lament in such a Case, than exagitate, consider-
 " ing that Men oftentimes without any Fault of
 " their own, may be driven to want that kind of
 " Polity which is **best**, and to content themselves
 " with that, which either the *irremediable Error* of
 " former Times, or the *Necessity* of the present hath
 " cast upon them.

I have been the larger out of this great Author,
 to convince some *narrow* Men of this Age that there
 is not that necessary Connexion between the
 maintaining the Validity of their Ministry, who
 want Episcopal Ordination, and detracting from
 the Excellency and Expediency of Episcopal Go-
 vernment, as they imagine, or pretend to be ap-
 prehensive of.

As for that old popular Argument for the Necessi-
 ty of Christ's having determined in Scripture a
particular immutable Form of Church Government
 drawn

drawn *à fortiori* from the Comparison between *Moses* his Faithfulness in his House as a Servant, and *Christ's* as a Son; this has been so fully and yet concisely answer'd by two Learned Pens, * *Mr. Hooker*, and † *Dr. Stillingfleet*, that to abridge here would be to corrupt; therefore must refer my Reader, that desires Satisfaction herein, to the Authors themselves.

There is one very plausible Objection behind, which hath been manag'd with abundance of Assurance, *viz.* That we meet with no Instance in all Antiquity, of Presbyters Ordaining in **Fixed Churches**, but that it is condemn'd and censur'd. To this I answer, (1.) As to the Matter of Fact, supposing the Objectors to be better vers'd in Antiquity than I pretend to be, and that it be true, I am heartily glad of it, and so would the first Reformers abroad, *Luther, Calvin, &c.* have been, that they might not have been reduc'd to the unhappy Necessity of breaking in upon the *ancient, laudable Customs* of the Church, as appears by the honourable mention that they make in their || Writings of Episcopal Government. But then as they did not think so, I hope the Objectors do not mean that nothing is Lawful for which we have not a Precedent in Antiquity, or that the Authority of ancient and general Practice ought to be oppos'd to the great ultimate End of all Positive Institutions, which is the Edification of the Church. 2. To the latter part of the Objection, besides what * *Dr. Feild* hath said to this Point, I answer, That we are to consider the Grounds of this Censure, and here *St. Cyprian's* Accusation of *Novatus's* Presbyter is very considerable. He complains in his 49th *Epistle*,

* Ecclesiastical Polity, *Lib.* 3. §. 2.

† *Irenicum*, Part II Chap. 4.

|| See *Mr. Mason's* Defence of the Ordination of the Reform'd Churches abroad. §. 5. 6.

* See Quest. VI. §. 4.

"That *Novatus* his Presbyter had Ordain'd *Felicissimus* Deacon without his Knowledge or Permission." Now had it been the receiv'd Opinion of the Church in St. *Cyprian's* Time, that Ordination was by Christ's Institution inseparably annex'd to the Episcopal Function, this Good Father would have given another Reason for his Accusation of this Act of *Novatus*, viz. That it was done contrary to the express Precept of his Great Master.

Nay, had St. *Cyprian* known of any such Divine Institution, the Bishop would have been much more to blame than his Presbyter, by intimating, as if he had Power to dispense with that which was a direct Violation of the Institution of Christ. *But this was an Irregularity.*

It was so, and deserv'd to be severely censur'd. But then every Irregularity is not a Nullity, and as much is here plainly imply'd. For if *Cyprian's* Permission would serve, then Ordination was not then thought to be a Work alien to a Presbyter by Divine Institution, and that for this good Reason, Because no Dispensation can reach to Matters of Divine Right.

Upon the Whole then, unless a plain Precept can be produc'd out of Scripture, affixing Ordination inseparably to any particular Ecclesiastical Officers of what Denomination soever, exclusive of all others, the Premises will hold good; and it is as great a piece of Vanity as Presumption, for Men to apply their Measures of Fitness or Congruity to the Actions of God. † Mr. *Hooker* has very handsomely expos'd such sort of Persons: "As for those marvelous Discourses, whereby they adventure to prove that God must needs have done what they imagine was to be done: I must confess I have often wonder'd at their exceeding

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† Ecclesiast. Polity, Lib. 3. §. 2. Conclus.

“ceeding Boldness herein. When the Question
 “is, Whether God hath delivered in Scripture
 “(as they affirm he hath) a compleat, particular,
 “immutable Form of Church-Polity; why take
 “they that other both presumptuous and super-
 “fluous Labour to prove he should have done it,
 “there being no Way in this Case to prove the
 “Deed of God, saving only by producing that
 “Evidence wherein he hath done it: But if there
 “be no such Thing apparent upon Record, they
 “do as if one should demand a Legacy by Force
 “and Virtue of some written Testament, where-
 “in there being no such thing specify’d, he pleads
 “that there it must needs be, and bringeth Argu-
 “ments from the Love or Good-Will which al-
 “ways the Testator bore him; imagining that
 “these or the like Proofs will convict a Testament
 “to have that in it, which other Men can no
 “where by Reading find.

From whence I would observe, That since no-
 thing can be inferred, of what Christ must do
 from his Relation to his Church, but what is abso-
 lutely necessary to the Being of it; as for all those
 things that relate to its External Polity, these be-
 ing in their own Nature Temporary, we can
 judge no more of the Necessity of their Instituti-
 on, than as we find them clearly reveal’d in Scrip-
 ture. And therefore hither the Plea must be re-
 mov’d. But here I shall not prosecute it, till the
 Contending Parties can agree in the Terms of
 their Dispute, *viz.* Church, Bishop, Presbyter, &c.
 and in what Relation the particular Ecclesiastical
 Officers, to whom they would appropriate Ordi-
 nation as of Divine Right, stand to the Church as
 Successors of the Apostles in Ordination. Till
 this be done, (which is not so easy as some imagine)
 all Argumentation from hence is like skirmishing
 in the Dark, wherein the Contending Parties may,
 and generally do fall foul upon one another, to
 the

the Loss of Mutual Charity, and the Disturbance of the Church's Peace, but seldom get nearer the Truth, or one another in an amicable Way.

Considering then the great Variety of Opinions amongst Learned Men in this Controversy, who have wanted neither Diligence to enquire, nor Opportunities of Information herein, as far as the Imperfect Histories of the first Ages can afford; considering also the many incident Difficulties that arise in this Search, and lastly the extensive Knowledge that is requir'd in order to the determining of this Controversy, viz. A good Acquaintance with the Constitution of the Jewish Synagogue, according to which Model 'tis agreed that particular Churches were fram'd, and the Form of the Civil Government of the Empire, to which the Government of the Church was accommodated; when we lay all this together, I think it cannot be unreasonable to conclude, That the Decision of this Controversy concerning the External Polity of the Church cannot be of such absolute Necessity to the Church's Peace and Unity, as the *Masters of Parties* would represent it. Indeed 'tis hard to reconcile it to the Wisdom and Goodness of God, that he should place the Unity and Peace of the Church upon so precarious and uncertain a Foundation as the Agreement and Uniformity of Mens Opinions in Matters so indefinitely spoken of in the Scriptures. And if to all this we add the Consideration of the Christian Religion, not only as a Manly and Rational Institution, disingag'd from those servile Rites and Ceremonies that the *Jewish* was clog'd with, but, as in its own Nature, *Catholic* and *Extensive*, like the great Author of it, and so wisely accommodated to the various *Circumstances* of Time, Place, &c. in the World, and not as the *Jewish* was, confin'd to a narrow Spot of the Earth, and peculiarly adapted to the Temper and the Civil Constitution of that Nation,

these Considerations naturally lead us to assent to, and acquiesce in that Catholick Proposition laid down in Answer to this Question, as a *sufficient*, and indeed *the only* Security for the Continuation of the Ministry in the different Times and Places, and the *various* Revolutions of Providence in the World.

QUESTION VI.

Q. In what Capacity doth a Bishop Ordain?

Finding myself in a great measure happily prevented in my Enquiry into this Particular by a Learned Author, Mr. *Francis Mason*, in his * *Defence of the Ordination of the Protestant Ministers beyond the Seas*, (concerning which Book Dr. *Bernard*, in *The Judgment of Arch-Bishop Usher of the Ordination of the Reformed Churches abroad*, publish'd by him in 1658, tells us p. 119, "That he hath been assur'd, "that it was not only the Judgment of Bishop Over-
"all, but that he had a principal Hand in it.") I shall first give a summary Account of what this Reverend and Learned Champion of the Church of *England*, hath advanc'd upon this Subject against his *Popish* Adversary; for at *that* Time no *Protestant* appear'd on that side of the Controversie.

Passing over what is alledg'd by our Author in the 6 *first Sections*, in Vindication of the *Reformed Divines* from the Odious Appellation of *Aerians*, by giving

* Written as an Appendix to his *Defence of the Ministry of the Church of England* against the *Papists*, and Publish'd in the *Oxford Collection*, Printed in 1641. Entitled CERTAIN BRIEF TREATISES, Written by diverse Learned Men concerning the Ancient and Modern Government of the CHURCH. Wherein both the Primitive Institution of EPISCOPACY is maintain'd, and THE LAWFULLNESS OF THE ORDINATION of the PROTESTANT MINISTERS beyond the Seas is likewise defended,

giving us a true account of the Nature of *Aerius* his Heresie, and producing several Testimonies of the Reformed Writers abroad, approving the Form of Episcopal Government, I proceed to the main Dispute, §. 7. *Philodoxus* (under which Name is represented the *Popish Dialogist*) forms his Argument against the Reformed Churches abroad, thus.

" If a Presbyter, as he is a Presbyter, were endued
" with intrinsical Power and Ability to Ordain,
" and were restrain'd from the Execution of it only
" by the Church for Discipline sake, then perad-
" venture his Ordination might be tolerable in
" Case of invincible Necessity. But neither hath
" a Presbyter such Power, neither was the Case
" of the Reformed Churches a Case of Necessity.

§. 8. Here Mr. *Mason* desires his Adversaries Resolution of this Question. " By what Power a Bishop
" is intrinsically enabled to give Orders ?

To this *Philodoxus* replies, " That the Collati-
" on of Orders is not from *Jurisdiction*, but from
" the Power of Order. But what Order ? Not
" from the Priesthood *alone*, for then every Pres-
" byter should have Power to give Orders—
" Not from the Episcopal consider'd alone and
" apart from the Priesthood. For the Bishoprick
" without the Priesthood (saith * *Bellarmino*) is so
" far from being a Superior Order, that indeed
" it is a meer figment in the Mind. Therefore
he replies in the Words of † *Gregory de Valentia*.
That a Bishop ordains Priests by virtue of his
Episcopal and Presbyterial Power *conjunct*.

§. 9. Upon this Principle of the Papists referring Ordination to the Sacrament and Character of Order, Mr. *Mason* here vindicates Ordination by Presbyters, by proving from abundance of Testimonies amongst their most eminent Writers.

* *De Sacramento Ord.* cap. 5. §. 16.

† *Tom.* 4. *dist.* 9. q. 1. p. 4. *resp. ad arg.* 1.

“ That

“ That Episcopal Consecration, is neither a Sacrament, nor imprinteth a Character.

He begins with the Master of the Sentences, *lib. 4. dist. 24. Sunt & alia quædam non Ordinum, &c. There are [besides the Seven Orders before described] other Names not of Orders, but of Dignity. Yea a Bishop is a Name both of Dignity, and Office. || Bonaventure. The Episcopal Function only superaddeth Eminency to the Priesthood, which is the most perfect Order. Thomas Aquinas. Supplem. 3. part. q. 40. art. 5. Durandus in lib. 4. Sent. dist. 24. q. 6. * Dominicus Soto.*

Episcopatus non est Sacramentum Ordinis, est tamen Ordo, h. e. Dignitas & Gradus altior Sacerdotio, i. e. The Bishop-ship is not a Sacrament of Order, and yet it is an Order, that is, an higher Dignity and Degree than Priesthood, to which certain eminent Offices are annexed. Richardus in 4. Sent. dist. 24. art. 5. q. 2 † Aureolus, proves that the Episcopal Function is not superiour to the Priesthood, because as it is distinguished from the Priesthood, it hath no superiour Act, for the Act of a Bishop as he differeth from a Priest is to Ordain, and the Act of a Priest as he differeth from a Bishop, is to make the Body of Christ which is far the more worthy.

“ I need produce no more School-Men, (saith
“ Mr. Mason) upon the Master of the Sentences, be-
“ cause * Navarrus saith, there are only Seven
“ Orders, according to the common Opinion of
“ Divines, affirming, That the First tonsure, and
“ Bishoply Function are not Orders but Offices.
Philodox. “ Surely the Canonists do hold the Epif-
“ copal Function to be an Order. To this Mr. Ma-
son replies, That all the Canonists are not of that

|| *Lib. Sent. dist. 24. q. 3. art. 2.*

* *Lib. 4. Sent. dist. 24. q. 2. art. 3.*

† *Lib. 4. Sent. dist. 24. q. 1. art. 2.*

* *Navar. in Manuali. c. 22. numb. 18.*

Opinion. And here he cites, † *Gratian*, affirming, That before the advancing of the Episcopal Office, [which he says, was made for a remedy against Schism] the Names Bishop, and Presbyter were altogether of the same Signification, and the Administration was common.

And a little after Mr. *Mason* shews the Difference between the School-Men and the Canonists, as to the Number of Orders to be merely Nominal. "The Divines do only consider Orders in relation to *Sacrifice*, in which respect a Bishop and a Presbyter are not distinguished; but the Canonists consider them as they make an Hierarchy, and therefore they rightly distinguish a Bishop from a Presbyter in respect of *Regiment*. §. II. He proceeds to cite more Authorities, *Tostatus*, *Armachanus*, *Gerson*, *Alphonsus de castro*, *Fabius Incarnatus*, *Petrus Canisius*, and at last he quotes || *Medina*, a Principal Bishop of the Council of *Trent*, affirming it to be the Opinion of *Jerom*, *Ambrose*, *Austin*, *Sedulius*, *Primasius*, *Chrysostom*, *Theodoret*, *Theophylact*, that the Names Bishop and Presbyter were therefore used promiscuously in Scripture, because a Bishop and a Presbyter, were one and the self same thing, in respect of the Power of Order.

To crown all, he shews the Judgment of the whole Church of *Rome* in this Affair, as 'tis express'd in the *Catechismus Romanus*, set out by the Decree of the Council of *Trent*, and the Command of Pope * *Pius V.* where Seven Orders are reckon'd up, the

† *Dist. 93. Cap. Legimus.*

|| *Michael de Medina de Sacrorum hominum Origine & Continencia. l. 1. c. 5.*

* *Docendum igitur erit hosce omnes Ordines Septenario numero contineri, semperq; ita ab Ecclesia Catholica traditum esse: Quorum nomina hec sunt. Ostiarius, Lector, Exorcista, Acolytus, Subdiaconus, Diaconus, Sacerdos. Catechism. ex Decreto Concil. Trident. ad Parochos. De Ordinis Sacramento.*

Names whereof are. The Door Keeper, Lecturer, Exorcist, Acolyte, Subdeacon, Deacon, and Priest.

§. 14. Mr. Mason shews how *Bellarmino* after a great deal of shuffling and cutting in this Business, when he comes to put his last hand to his Controversies, acknowledges the Identity of the Order of Bishop and Presbyter. *Ubi dixi Episcopatum & Presbyteratum esse Unum Ordinem, sed Genere non Specie; & paulo infra, Episcopos & Presbyteros ipse duas species Sacerdotum; rectius dixissem esse unum Ordinem sed Gradus diversos.*

§. 15. He answers his Adversaries Objection from the Preface to the Book of Ordination in the Church of England, (where Bishops, Priests, and Deacons are said to be Three Orders of Ministers in Christ's Church) thus, "Because as the Canonists call it [Episcopacy] an Order in respect of Regiment, and the School-men deny it as Order is a Sacrament. So because a Bishop is set apart with Imposition of Hands, to Publick Employment in Ecclesiastical Government, the Church of England with your Canonists call it an Order, as Deaconship, and Priesthood. To which you may the rather be induced, because the Form of Making Bishops, is never called Ordering, but Consecrating.

And here he produces † *Bonaventure* confirming his Interpretation. §. 16. To the Question of *Philodoxus*. "What does a Bishop receive in his Consecration? Mr. Mason replies from the Authorities aforecited, "That he receives a Sacred Office, an Eminency, a Jurisdiction, a Dignity, a Degree of Ecclesiastical Prebeminence — Wherefore seeing a Presbyter is equal to a Bishop in the Power of Order, he hath equally intrinsecal Power to give Orders.

Which he proves in the next Section by the Confession of the *Romish* Divines; *Armachanus*, * *Aureolus*,

† *In Sent. Lib. 4. dist. 24. p. 2. art. 2. q. 3. Resp. ad Obj.*

* *Lib. 4. Sent. Dist. 24. art. 2.*

Omnis Forma ex quo est in Actu, &c. Every Form in as much as it is in Act hath Power to communicate it [itself] in the same kind. Therefore every Priest hath Power [intrinsically] to celebrate Orders. Why then doth he not? Because their Power is restrain'd by the Decree of the Church.

Whereupon when a Bishop is made, there is not given unto him any new Power, but the former Power being bindred is set at Liberty: As a Man, when the Act of Reason is bindred, and the Impediment is remov'd, there is not given unto him any new Soul. * Antonius de Rosellis. *Quilibet Presbyter, & Presbyteri ordinantur indiscretè, & Schismata oriebantur, &c.* Every Presbyter and Presbyters ordain'd indifferently, and there arose Schisms. Peter, with other of the Apostles, restrain'd the Power of the Character: so that Presbyters might not indifferently confer all Sacraments, but they reserv'd some to those whom they created in Cities and Provinces, whom they called Bishops.

From hence Philodoxus argues, " Was the advancing of Bishops the Restraint of Presbyters, then they were restrain'd *Jure Divino*, because the Preheminence of Bishops is *Jure Divino*. To this Mr. Mason. " If you mean by *Jure Divino*, that which is according to Scripture, then the Preheminence of Bishops is *Jure Divino*. Secondly, If by *Jure Divino* you mean the Ordinance of God, in this Sense also it may be said to be *Jure Divino*. For it is an Ordinance of the Apostles, whereunto they were directed by God's Spirit, even the Spirit of Prophecy, and consequently the Ordinance of God.

" But if by *Jure Divino* you understand a Law and Commandment of God, binding all Christian Churches universally, perpetually, and unchangeably, and with such absolute Necessity, that no other Form of Regiment may in any

“ Case be admitted, in this Sense neither may we
 “ grant it, nor can you prove it to be *Jure Divino*.
 From the Premises Mr. *Mason* concludes thus:
 “ Wherefore seeing a Presbyter and a Bishop do
 “ not differ in Order, but only in *Prebeminence*
 “ and *Jurisdiction*, as your selves acknowledge;
 “ and seeing *Calvin* and *Beza* had the Order of
 “ Priesthood, which is the Highest Order in the
 “ Church of God, and were lawfully chosen, the
 “ One after the Other, to a Place of Eminency,
 “ and endued with Jurisdiction derived unto them
 “ from the Whole Church wherein they lived, you
 “ cannot with Reason deny them the Substance of
 “ the Episcopal Office.

“ And whereinssoever their Discipline is defe-
 “ ctive, we wish them, even in the Bowels of
 “ Christ Jesus, by all possible Means to redress and
 “ reform it, and to conform themselves to the
 “ Antient Custom of the Church of Christ which
 “ hath continued from the Apostle's Time, that so
 “ they may remove all Opinion of Singularity,
 “ and stop the Mouth of *Malice* it self.

“ Thus much for the *Ministers* of the *Reformed*
 “ *Churches abroad*, wherein if you will not believe
 “ us disputing for the *Lawfulness* of their Calling,
 “ yet you must give us Leave to believe God him-
 “ self from Heaven approving their Ministry, by
 “ pouring down a Blessing upon their Labours.
 “ Bless them still, O Lord, and bless us, &c.

Amongst other things very remarkable in this
 excellent *Discourse*, that Part of it where Mr. *Ma-*
son proves a Presbyter to be equal to a Bishop in
 the Power of Order, but that this Power is re-
strain'd, as to the *Exercise* upon Prudential Consi-
 derations, this, I say, deserves thoroughly to be
 consider'd, as what will tend in a great Measure
 to rectify our Notions of this Matter, by sugge-
 sting to us a Necessary and Useful *Distinction* be-
 tween the *Restraining* the Common Power of the Mi-
 nisterial

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Ministerial Office, as to the Execution by Positive Determinations of Prudence and Conveniency, for the Order and Peace of the Church, and the *Extinguishing* or wholly taking away that Power to which a Minister of the Gospel hath an *Aptitudinal* or *Fundamental* Right, by the Original Charter of Christ.

That such Restrictions may lawfully be made, and consequently submitted to for the better Edification of the Church, which is most effectually attained by a due Preservation of Order, Unity, and Discipline, is very evident from the Nature of the Thing, and may be proved, *ex abundanti*, from the Observation in the Close of the *First Question*. For if a Minister of Christ, who is in *general* Authoriz'd and oblig'd by his Commission to perform the Whole Work of the Ministry, may yet, without Imputation of Unfaithfulness in his Office, for the better advancing the Interest of Christianity, *confine* himself to some particular Works, to which he hath a Special Call; much more may he submit to such Limitations when made by just Authority, for the better promoting of the Edification of the Church. But then as such *Restrictions* are in their own Nature *Temporary*, and variable with the Accidental Circumstances of the Church, their Obligation must of course cease with the Reasons and End of all such Positive Institutions, that is, when they interfere with the Church's Edification.

And consequently, in such Cases, the *Impediment* being remov'd, (which certainly may be done more effectually by the Signal Providence of God in Cases of Necessity, than by any Human Authority, as the Pope's Dispensation, &c. as Mr. Mason argues, §. 19.) the Whole Power devolves upon those who by the Charter of Christ have a *Fundamental Authority and Obligation* to execute all the Parts of the Ministerial Office,

Dr. † *Feild*, in the 39th Chapter of his Third Book, vindicating the Reformed Churches abroad from the Exceptions of the *Papists*, hath spoken expressly in Confirmation of this Point, that I believe it will not be easy to evade the Force of his Reasoning, but upon those Principles which, I hope, are fully confuted under the *Second Question*. He puts the Issue of the Controversy upon the Resolution of this Question. “Whether the Power of Ordination be so *essentially annex’d* to the Order of Bishops, that none but Bishops may in any Case Ordain?”

In Proof of the *Negative*, he shews from the concurring Testimonies of the most considerable of the Popish Writers, that “That wherein a Bishop excells a Presbyter, is *not a Distinct Order*, but an *Eminency and Dignity only*, specially yielded to One above all the Rest of the same Rank for Order sake, and to preserve the Unity and Peace of the Church. Hence it follows that many things, which in some Cases Presbyters may lawfully do, are peculiarly reserv’d unto Bishops, as *Hierom* noteth, *Potius ad honorem Sacerdotii quam ad Legis necessitatem*; Rather for the Honour of their Ministry, than the Necessity of any Law—If the Power of Order, or Authority to intermeddle in things pertaining to God’s Service, be the *same* in all Presbyters, and that they be *limited* in the Execution of it *only* for Order sake, so that in * Case of Necessity, every of them may Baptize, and Confirm them whom they have Baptiz’d, Absolve, and Reconcile Penitents, and do all those other Acts which *regularly* are appropriated to Bishops alone, there is no Reason to be given but that in Case of Necessity [whether *Moral* or *Natural*] Presbyters, as they may do all other Acts, whatsoever spe-

† Of the Church.

* *Conc. Carth. 3. Can. 32.*

“ cial Challenge Bishops in *Ordinary Course* make
 “ unto them, might do this also—— For in such
 “ Cases, as the Care and Government of the
 “ Churches is *devolv'd* to the Presbyters remain-
 “ ing *Catholick*, and being of a better Spirit ; so
 “ the Duty of Ordaining such as are to assist, or
 “ succeed them in the Work of the Ministry per-
 “ tains to *them* likewise—— Who then *dare con-*
 “ *demn* all those Worthy Ministers of God that
 “ were Ordain'd by Presbyters in sundry Churches
 “ of the World, at such Time as Bishops in those
 “ Parts where they liv'd, oppos'd themselves a-
 “ gainst the Truth of God, and *persecuted* such as
 “ profess'd it ?

And in the next Page he tells us how the *Fa-*
thers are to be understood, when they make void
 all such Ordinations as are made by Presbyters, *viz.*
 “ * according to the *Strictness* of the *Canons* in Use
 “ in their Time, and not *Absolutely* in the Nature
 “ of the Thing ; which appears in that they like-
 “ wise make all Ordinations *sine Titulo* to be
 “ void, &c.—— Secondly, The Sayings of the
 “ *Fathers* are to be understood *regularly*, not with-
 “ out Exception of some Special Cases that may
 “ fall out.

To this Testimony I might here add Bishop
Forbes, who in his *Irenicum*, cap. 11. hath, with
 good Learning and Judgment, fully prov'd the
 Unity of the *Priesthood*, or the Identity of the
 Order of Bishop and Presbyter, and applied the
 same in Vindication of the Reformed Churches a-
 broad, but to avoid Prolixness, shall refer the In-
 quisitive Reader to the Author himself.

† Mr. *Mason's Defence*, &c. §. 7. It is one thing to be Void
 according to the *Strictness* of the Canon, and another to be Sim-
 ply Void in the Nature of the Thing.

† Grotius tells us expressly, that there are but two Orders in the Ecclesiastical Officers in the Church of perpetual Continuance, *Presbyters* and *Deacons*.

What * *Cassander* delivers as the received Opinion of Papists and Protestants concerning this Matter, I shall give you in the Author's own Words. *Convenit inter omnes olim Apostolorum ætate, inter Episcopos & Presbyteros nullum discrimem fuisse, sed postmodum Ordinis servandi, & Schismatis evitandi causâ, Episcopum Presbyteris fuisse præpositum cui soli Cheirotomia, id est, Ordinandi potestas servata sit. Constat etiam sacros Ordines propriè dici Diaconatum & Presbyteratum, ut quos solos primitivam Ecclesiam in usu habuisse legatur, id quod testatur Urbanus Papa, & annotarunt Chrysostomus & Ambrosius in Epistolam Pauli ad Timotheum primam ex eo quod Episcopi Ordinationi statim Diaconi Ordinationem subjiciat.*

Mr. || *Thorndike* speaking of those Reformations in the Church that were made without Bishops, hath these considerable Words. " It seems that
" Authority was not altogether wanting to the
" Authors of such Reformations being still of
" some Order in the Church. For Presbyters tho'
" they succeed not the Apostles in the chief Au-
" thority established by them in all Churches, yet
" their Office was from the beginning to assist in
" the Government of those Churches whereof
" they were made Presbyters, not by way of ex-
" ecution of their Commands, but by Exercising
" the same Power where they could not dis-

† *Functiones in Ecclesiâ perpetuæ sunt Duæ, Presbyterorum & Diaconorum. Presbyteros voco cum omni Ecclesiâ veteri eos, qui Ecclesiam pascunt Verbi Prædicatione, Sacramentis, & Clavibus quæ Jure Divino sunt individua. Diaconos, eos qui Presbyteris aliqua ex parte inserviunt, ut Levitæ olim Sacerdotibus.*
Grotius de Imper. Sum. Pot. circa. Sacra. Cap. 10. §. 1.

* *Consultatio Cassandri. De Sacramento Ordinis.*

|| Rights of the Church, pag. 295.

" charge

" charge it themselves, though with dependance
 " on them in all Matters not determined afore.

Which Observation of Mr. *Thorndike*, is supported by the great Council of *Nice* (the most Reverend Authority next to the Holy Scripture) who in their *Epistle* to the Church of *Alexandria*, and their Brethren in *Egypt*, *Lybia* and *Pentapolis*, decreed thus concerning the Presbyters ordained by *Meletius* at *Alexandria*. " But they who by the
 " Grace of God, and the Assistance of your Prayers were found no Maintainers of *Schism*, but
 " have contained themselves within the Bounds of
 " the Catholick and Apostolick Church, untainted with any Error ; let these have || Authority
 " to Ordain Ministers, and nominate such Persons as shall be thought worthy of the Clergy, &c.

I quote not *this* to prove that Presbyters might Ordain without Bishops, for this is against the Church Canons ; but to shew that when they performed this Act either in Conjunction with, or under the direction of Bishops for Order sake, they did it **Authoritatively**, or as exercising the **same Power** with the Bishops ; and consequently this Act **Fundamentally** belongs to the Priestly Order, for this very good Reason, because (as * Bishop *Forbes* hath very well observed, " No Temporary Commission
 " can give the Original or Fundamental Power
 " of Ordaining, this being in its own Nature perpetual. Nor can any one lawfully Exercise
 " this Power by Delegation, unless he hath already by Virtue of his Order, this Original Power

|| ἔχουσιν ἔχειν καὶ παρακρίσειν, καὶ ὀνόματα ἐπὶ λέγειν τῶν ἀξιῶν τῆς κληρῆ. Bin. Concil. Nicen. Hom. 1. fol. 285.

* *Ordinandi Potestas in habitu sive actu primo non datur per commissionem temporariam, quia est natura sua perpetua. Neque potest cuiquam convenire potestatis hujus exercitium per delegationem, nisi jam habeat virtute sui Ordinis potestatem in Actu Primo, à CHRISTO ipso immediate acceptam, quando ipse Ordinabatur.* Irenic. cap. 11. pag. 179.

" received

“ received immediately from CHRIST himself
 “ at his Ordination.

My last Authority upon this Head shall be that of the Church of *England* in the Book of *Ordination*, whose Judgment concerning the *Unity* of the Priesthood may very easily be collected, by comparing the Prayer in the Form of *Ordering Priests*, after the *Veni Creator*, with the Prayer in the Form of *Consecrating Bishops* after the *same Hymn*. In the former the Congregation renders most hearty thanks and praise to Almighty God, “ For that “ he hath vouchsafed to call *those his Servants there* present to the *same Office* and *Ministry* appointed for the Salvation of Mankind, as that of the *Apostles, Prophets, Evangelists, Doctors, and Pastors* whom Christ after he had made perfect Redemption by his Death, and was ascended into Heaven, sent abroad into the World.

In the latter we have these Words. “ Almighty “ God and most merciful Father, who of thine “ infinite Goodness hast given thine only and “ dearly beloved Son Jesus Christ, to be our Redeemer, and the Author of Everlasting Life; “ who after he had made perfect our Redemption “ by his Death, and was ascended into Heaven, poured down abundantly his Gifts upon Men, “ making some *Apostles*, some *Prophets*, some *Evangelists*, some *Pastors*, and *Doctors* to the Edifying and making perfect his Church. Grant, we “ beseech thee, to *This thy Servant* such Grace, that “ he may be evermore ready to spread abroad thy “ Gospel, the glad Tydings of Reconciliation “ with thee, and use the Authority given him, not “ to Destruction but to Salvation, not to hurt but “ to help; so that as a *wise and faithful Servant*, “ giving to thy Family their portion in due season, he “ may at last be received into everlasting Joy, &c. From these two Places compared together, it seems not unreasonable to infer, that the *Identity*
 of

of the Order of Bishop and Presbyter is the Judgment of the Church of England. Not but that it might, nay in all probability, was the Design of the Apostles, at least it is agreeable to the early practice of the Church, that Bishops, or the Chief Pastors of the Church in the time and places being by what Names soever dignified or distinguished, should have the over-ruling and directive Inspection in Ordinations, as Acts of most publick Concernment to the Church, for the preservation of Order and Unity, and the better carrying forward the Interest of Christianity. * As the Speaker in the House of Commons has a directive Precedency over that Body, *who yet is not diversified into a Distinct Order from the rest, but is still a Fellow-Member of the same House, tho' rais'd to a painful and careful Degree amongst them and above them.*

What the Opinion and Practice of the Church of England, with Respect to the Ordination of Foreign Divines, was in Q. Elizabeth's Time appears from a License granted to a Scotchman, An. 1582. by Dr. Aubrey, a Civilian, who then exercis'd the Office of Vicar-General, being nominated thereto by the Queen, in the Time when Archbishop Grindal was under a Sequestration. A Copy of this License in English is in Mr. Strype's *Life of Archbishop Grindal*. P. II. Chap. 13. p. 271.

“ Forasmuch as you — John Morrison — of the
 “ Kingdom of Scotland, were admitted, and Ordain'd
 “ to Sacred Orders and the Holy Ministry, by Imposition of
 “ Hands according to the laudable Form and Rite of the
 “ Reformed Church of Scotland — We therefore — appro-
 “ ving and ratifying the Form of your Ordination —
 “ Grant to you a License and Faculty — that in such
 “ Orders by you taken, you may and have Power —

* See Sir Edw. Deering's Speech in the House of Commons, 21 Jan. 1641. Also Bishop Forbes's *Irenicum*, Lib. 2. Chap. 11.

“ throughout the whole Province of Canterbury, to celebrate Divine Offices, to Minister the Sacraments, &c.

From the Whole then I conclude the Answer to the Question, “ In What Capacity a Bishop Ordains, viz.

That a Bishop Ordains a Presbyter, as he is of the Priestly Order, and not by Virtue of his Episcopal Dignity. According to the known Opinion of Archbishop Usher, *Ad Ordinem pertinet Ordinare, quamvis ad Gradum Episcopatum Ordinationes regere; It belongs to the Priestly Order to ordain Priests, but to the Episcopal Dignity to preside in Ordinations.* Which is agreeable to the * Canons of the Council of Carthage concerning Ordination. Where 'tis observable, That the Episcopal Jurisdiction as such sufficeth to Ordain a Deacon. But a Bishop alone without the Concurrence of the Presbyters, might not Ordain a Presbyter, plainly intimating, that the Bishop ordaineth Presbyters as he is a Presbyter, his Prelacy giving him the Government of the Action. Whereby it was wisely provided, that a Matter of so great Moment should not be left to the Determination of any single Person; That the Presbyters should be restrain'd from Ordaining without the Bishop, who was always suppos'd to be a Person of the greatest Dignity; and yet that he should not perform it alone, to prevent his Claim to the **Sole Power of Ordination.**

Should any Presbyter of a Setled Church, where such a Canon is receiv'd and ratified by general Approbation and Practice, wilfully violate it, and

* Conc. Carth. 4. Can. 3. Presbyter *quum ordinatur, Episcopo eum benedicente, & manum super caput ejus tenente, etiam omnes Presbyteri qui praesentes sunt manus suas juxta manum Episcopi super caput illius teneant.* Can. 4. Diaconus *quum ordinatur solus Episcopus qui eum benedicat, manum super caput illius ponat, QUIA NON AD SACERDOTIUM, sed ad MINISTERIUM consecratur.* N. B. These Canons are a Confirmation of, and Comment upon much older Canons or Customs.

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presume upon any Pretence of Original or Fundamental Right to Ordain, *both* the Ordainer and Ordained would deserve a *severe Censure*; especially were it done not only without the Knowledge, but in Opposition to the Bishop, and that in an Age when the Bishop's House was the Nursery of the Church, where Persons were trained up under him, as their Father in God, for the Service of the Church, passing through several *Degrees*, as in a University. So that it is more strange there should be found any willful Violaters of so wise and useful a Canon, than that *They* should be generally condemn'd.

But to suppose a Presbyter oblig'd by the Canon not to Ordain duly qualify'd Persons, where Ordination from a Bishop cannot be obtain'd, would be to insist on the Letter of the Canon, contrary to the Sense and Design of it. All Lawyers and Divines are agreed, that the Sense or Meaning of the Law, is the Law: And must a Canon of the Church be Superstitiously advanc'd above Reason, Law, and Scripture it self! Contrary to the Temper of the Gospel, which always subjecteth Matters of *Order* to Edification.

Should *Presbyters* be the Planters of Christianity in any Nation (as is suppos'd to be the Case of *Scotland, France, &c.*) such a Presbyter or Presbyters would be *not less* oblig'd to Ordain Ministers for their Assistance in propagating Christianity and settling Churches, than a Bishop to Ordain Presbyters, to assist *him* in a settled Church.

QUESTION VII.

Q. *Whether an Uninterrupted Succession of Regular Ordainers, whoever they be, be necessary to the true Being of the Ministry?* Neg.

BEcause the Opinion of the Necessity of an Uninterrupted Succession of *Episcopal* Ordainers particularly

particularly to the Being of the Church, hath been so industriously propagated by those I am at present concern'd with (I hope not as it is the known *Achilles* of our Common Adversary the *Papist*) and because it hath so malignant a Tendency against the Church and the Interest of Religion, I shall be something large in its Confutation, and therefore must bespeak my Reader's Candor, to make Allowances for some Repetitions, which the *Importance*, not the Difficulty of the Subject, requires.

One of the great Principles upon which the Patrons of Personal Succession build this *Hypothesis* of theirs (for I can give it no better a Name) is that Popular Notion of *Conferring* or *Conveying* Power in *Ordination*, in Consequence of which they infer the Necessity of an Uninterrupted Succession of Episcopal Ordainers, as the Conveyers of this Power, not observing that great and weighty Distinction between *Giving* and *Conveying* the Power or Authority, and *Designing* or Nominating the Person, and *Ministerially Investing* him in the Possession of that Power which he receives *immediately* from the Charter of Christ. But to this it hath been spoken largely in Answer to the second Question.

I proceed now in fuller Confutation of this Hypothesis to shew the Inconsistency of it with these following Concessions of all both *Papists* and *Protestants*, at least those I am at present concern'd with, *viz.*

1. That a *Presumptive Title* is sufficient to render the Administration of those *in sede* Valid.
2. That a Man ought to be *truly baptized* before he can be *ordain'd*.
3. That a meer Lay-man cannot be made a Bishop. And here I shall endeavour to make it appear to every unprejudic'd Person, that upon these Concessions the Doctrine of the Necessity of an uninterrupted Succession of Episcopal Ordainers,

in order to Convey Power, or an Authoritative Commission in the Way of a *Lineal Descent*, hath a direct Tendency to destroy most if not all the Churches in the World; so that in Consequence of this we must all turn Seekers to Day, and Infidels to Morrow.

1. The first Concession is, That a *Presumptive Title* is sufficient to render the Administrations of those *in sede* Valid, and to entitle the People to a comfortable expectation of the Benefits of those Ministrations; and the Necessity of this appears from the following Cases. That of the Succession of the *Jewish Priesthood* mentioned by * *Dr. Hicke*, is as follows. " You know the Priesthood was " Hereditary among the *Jews*, and it is not un- " reasonable to suppose that one Priest or other, " in such a long Tract of Time might, without " any suspicion, have an adulterous Son; upon " which supposition, I believe you will not doubt, " that when he was at Age to administer, God " would reckon him among the Priests, and ac- " cept of his Administrations at the Altar; or if " such a one happen to be High-Priest in the " very Holy of Holies, though if his Incapacity " had been known, he must have been deposed " from the Priesthood.

The Cases of those that by Fraud, Faction, Violence, forged Orders, &c. have obtruded themselves upon the Ministry without any justifiable Call have been too notorious, and that several of these may never have been discovered cannot be deny'd, nor yet that the Administrations of such are Valid to the People.

And as for Succession among the Papists, considering the many *essential Requisites* in their Church to the making of true Priests, and Bishops, 'tis a thing extreamly difficult, even next to impossible

* Letter to the Author of *Lay-Baptism Invalid*.

to be assured that they have true Bishops or Priests; which Topick the *clear headed Mr. Chillingworth*, hath with abundance of Strength and Advantage retorted upon his Adversary, objecting to the Protestants their *making Salvation to depend upon fallible and uncertain Grounds*.

Indeed † *Bellarmino* their great Champion was so sensible of this, that in Answer to the Objection against their Church, (*viz. The Church cannot be without Bishops, and Presbyters. But who can certainly know, who are true Bishops and Presbyters when this depends upon the Intention of the Ordainer, and the invisible Character*;) he acknowledgeth it to be a thing we cannot be resolved on, whether our Pastors have *Potestatem Ordinis, & Jurisdictionis*, that is, are true Pastors. *We have only a Moral certainty that they are true Bishops. But then says he, That they sit in Christ's Seat, and that we owe them Obedience, this may be known, and accordingly he says, We are infallibly certain, that those whom we see are Our True Bishops, and Pastors. For to this neither Faith nor the Character of Order, nor Lawful Election are requisite, but only that they be thought thus by the Church.*

From hence I observe, that whatsoever these Men may talk in the heat of Controversie, it is not the *Reality* of a Succession of true Bishops, and Ministers from them, but the *Opinion* of such a Succession that is necessary.

I proceed now to shew, that however true and just this Argument concerning the Sufficiency of a *Presumptive Title* be in self (as most certainly it is) it is wholly invalid upon the Principles of *Conveying Power*. For if an Uninterrupted Succession is necessary, in order to the *Conveying Power*, or an Authoritative Commission, this is most evident, that a *Failure, or Defect* in this Succession must cut off the Descent of this Power, supposed to be derived as

† Controvers. Tom. 2. Lib. 3. Cap 10.

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Water in Pipes from the Fountain, or as the Species is propagated by Generation, or as Right to an Estate is convey'd by a Will, and consequently destroy the Grounds of the Sufficiency of a Presumptive Title. And this will appear, if we consider that the Sufficiency of a Presumptive Title in general, to all the Ends and Purposes of God's Institution of Civil and Ecclesiastical Government, depends not upon any Warrant, either from *Reason* or *Scripture*, to submit to the Administrations of those, who (in our Adversaries Notion) deriving all their Authority in the way of a *Successive Legitimate Conveyance*, cannot without any probability be supposed, considering the unavoidable *Intricacies*, and *perplexities* in the Current of Human Affairs, to have any Authoritative Commission; I say, the Sufficiency of a Presumptive Title, doth not consist in the *Opinion* of the Reality of the Succession, when, besides that *in general*, upon the * Principle of *Conveying Power*, *visibly residing in One de facto* to Another, there is no just ground for such an Opinion, in *particular Cases* the *Defects* in this supposed *Successive Conveyance* have been notorious; but this Sufficiency arises from these Two Considerations. 1. That it is the **Will of God** as to *Civil Government*, that Some should bear *Rule*, and Others be in *Subjection*, and that for the Preservation of civil Societies, this *Relation* should continue to the End of the World. 2ly, That it is the **Will of Christ** as to his *Church*, that there should be *Pastors* and *Flock* to the End of the World; which two Notifications of God's Will are the Charters from whence Civil and Ecclesiastical Authority is derived. Now it is supposed that if there should be any Irregularities in the actuating the Conveyance of the Powers contained in these Charters, this doth not null or make void the

* Lay-Baptism Invalid. *Append. pag. 144.*

Charters. To explain my self more clearly by the following Illustration. The Queen by Her Charter to the Corporation saith, *Every Year on such a Day, such persons shall chosse a Man thus qualified to be their Mayor, and the Recorder shall swear, and invest him. And I hereby grant him thus chosen, such and such Power, and command him to do thus and thus.* Here then 'tis plain, the Power ariseth immediately from the Charter. Now it is supposed that a Defect in any Circumstance of Order does not destroy the Charter. As if a Person this Year be irregularly Elected or Invested, or both, yet such a one is notwithstanding a true Magistrate by the Charter, unless the Irregularity be such that the Queen interposes, and requires a new regular Choice, or withdraws her Charter, and so dissolves the Corporation. Or suppose Disputes should arise and continue undetermined this Year, and two different Parties should set up two different Mayors, yet whatsoever inconveniences may be occasioned *this* Year, the Person duly elected and invested next will be Authorized by the Charter notwithstanding the preceding Disorders.

The Application to the Case under Consideration is so very obvious, that I shall not enlarge. Upon the Whole then, this I think is very evident, That however valid the Argument of the Sufficiency of a Presumptive Title be, when stated upon its true Grounds, *viz.* The Principle of *All Power's being from God*, which * Dr. Sherlock tells us with respect to Civil Government, (and the Reason holds to Ecclesiastical) gives the *easiest and most intelligible Account of its Original*, and is the only way to put an End to the *several intricate and perplexed Disputes that have troubled the World, both in Religion and Politicks*; however valid I say this Title be, upon these Grounds, it can be of no Service to those

* Case of Allegiance, p. 23.

who maintain the Necessity of Personal Succession, in order to *Convey Power*, and consequently our Adversaries are unavoidably reduc'd to this *Dilemma*, either to give us their Hypothesis, or to deny the Sufficiency of a Presumptive Title, and so in Effect destroy all the Churches (and States too) in the World at one Blow.

2. The Second Concession is, That a Man ought to be *truly baptiz'd* before he can be made a Priest, A Concession so necessary and reasonable, that Dr. * *Hickes* tells us, "That should a Person, knowing himself to have no true Baptism, offer himself to take Holy Orders, he thinks he commits a Piacular Sin as great as that of *Corah*, and if he should take Holy Orders is bound as he expects forgiveness of God, to abdicate himself from the Priesthood. And I suppose that a Bishop who admits those whom he does, or may know to be such, would be no less criminal. Indeed such a Practice would be highly Scandalous, as giving too great an Occasion to serious Christians to disown and renounce Communion with such a Minister. But to this I have spoken under the *Third Question*, and in my Reflection at the close thereof have shewn how malignant a tendency the Notion of the Absolute Necessity of Episcopal Ordination, and an Uninterrupted Succession of such Ordination to Valid Ministerial Administrations, hath against the Being of the Church of *England* particularly, and upon how precarious a Foundation our Ministry stands according to this Principle.

Indeed the Consequences of this Opinion to the Confusion of the Church of *England*, cannot be avoided but upon one of these two Concessions; either that Baptism by a mere Lay-man is valid, or that Episcopal Ordination is not absolutely neces-

* Letter to the Author of *Lay-Baptism Invalid*.

lary to the Being of the Church : The *latter* gives up the Controversy at once, the *former* places the Church upon so very doubtful, if not false a Foundation, that one would think all sober *Christians* should be cautious of laying so vast a stress upon a *Dogma*. But as shocking, as this is, it being the only refuge that these *Succeſſion-Men* have left; I must say to them as the † *Author of Lay-Baptism Invalid* does in another Case (*viz.* To the Charge brought against him for unchurching all the Foreign Churches) *I cannot help it. I know of no way for these Men to avoid this difficulty at present, but either to disprove the notorious Matter of Fact, viz. That there are Numbers of private Christians, and Ministers now in the Communion of the Church of England, that never received any but Lay-Baptism (in these Men's Notions) or else to make both private Persons and Ministers sensible of the heinous Guilt they have incurr'd, in presuming the former to receive, the latter to administer the Holy Sacrament, before they were Christians, and to persuade them as they tender their everlasting Concerns, no longer to continue in this State; and not only so, but to represent to some of our Bishops, the Inexcusableness of their Crime in admitting those to Holy Orders, whom they did, or might know never received Valid Baptism. And now were there no other Reasons against the Opinion of the Absolute Necessity of an Uninterrupted Succession of Episcopal Ordination, to the Being of the Church (as there are abundance antecedently from the Nature of the thing in its Repugnancy to the Wisdom and Goodness of God in the Government of the World, and the Purity and Simplicity of the Gospel, of which anon) this last Consideration I think, might be sufficient with those who have a due Reverence*

† *Append. pag. 125.*

for the Clergy of the Church of *England* to disabuse them of this fond conceit, at least thus much *Charity*, or *Good Manners*, or Both might teach them to be more suspending and less Dogmatical in advancing Notions, which if true, must charge Numbers of the Clergy *here* in their Practice, directly destructive of this Succession, either of gross Ignorance, or wicked Dissimulation.

3. I proceed to the Third Concession, which I make use of as *Argumentum ad hominem*; it being granted, as far as I can learn, by all those I am concerned with, *viz.* That a Man ought to be a true Presbyter before he can be made a Bishop. Now the Inconsistency of the Doctrine of the Necessity of an Uninterrupted Succession of Episcopal Ordainers to the Being of the Church, with this Concession will appear by the following Account of the Case of the *Scottish* Bishops in 1609, out of * Bishop *Spotswood*. King *James* having with great charge recovered the Bishopricks in *Scotland* out of *Lay-men's* Hands, and designing to settle Episcopacy there, sent for three of the *Scotch* Divines into *England*, to be consecrated here, "That being consecrated themselves, they might
"at their return give Ordination to those at home. The Bishops appointed by the King to be Consecrators, were those of *London*, *Ely*, and *Bath*, the two Archbishops of *Canterbury* and *York*, being omitted to prevent any Jealousies in the Church of *Scotland*, of an Infringement of their Privileges. "A Question (says my Historian) in the mean
"time was moved by Dr. *Andrews* Bishop of *Ely*,
"touching the consecration of the *Scottish* Bishops,
"who as he said, must first be Ordained Presby-
"ters, as having received no Ordination from a
"Bishop. The Arch-bishop of *Canterbury*, Dr. *Ban-*
"croft, who was by, maintained, That thereof

* History of the Church of *Scotland*.

“ there was no necessity, seeing where Bishops
 “ could not be had, the Ordination given by Pres-
 “ byters must be esteem’d lawful ; otherwise that
 “ it might be doubted if there were any lawful
 “ Vocation in most of the Reformed Churches.

Here I observe, 1. That the Bishops presumed the Priesthood previously necessary to the Episcopal Function, for otherwise their whole Discourse would have been impertinent. 2. That they suppose *that* to be an intolerable Assertion, which condemns the Protestant Churches abroad, as having *no lawful Vocation*. And therefore, 3^{dly}, Conclude Episcopal Ordination not *absolutely necessary* to the Being of the Church. And this upon as Solemn an Occasion as can be imagin’d, *viz.* The Consecration of Bishops, who at their return home, were to Ordain others, and at once to fix a Set of Bishops in a Kingdom, from whom a Succession of Ministers was to be derived to Posterity, when certainly the greatest caution should have been used, not *offendere in limine*, that is, to proceed in so weighty an Affair upon a *rotten Foundation*. Here then ’tis plain, that our Adversaries, notwithstanding their mighty Professions of Zeal for the Church, and of *standing in the Good Old Ways*, must either dissent from these Bishops in the abovementioned three Points, or else give up their Succession as irrecoverably lost, considering the Numbers of Episcopal Divines both in *England* and *Scotland*, that came from these *Scotch Bishops*.

And now when such Consequences as these stare these Men in the Face, it highly concerns them to be very well assured of the strength of their Premises, and accordingly to be able to produce a Command of God in Scripture for the Universal, and Perpetual Necessity of Episcopal Ordination, and an Uninterrupted Succession of such Ordination, and this not Implicite, or as commented upon by the Practice of the Church, for
 the

the Bible is the Protestants Rule, and *only* Rule of Faith and Practice, but so express and obvious, that he that runs may read and understand it. And till they can do this, they must give sober and considerate Men leave to *wonder* at least, that those who would engross the Title of Champions for the Church, and Christianity, should have so little Modesty or Prudence in a *Philosophical* and *Rational Age* as this is, wherein weak and indemonstrable Propositions will not pass for Supernatural Verities, nor human Presumptions for Divine Revelations; as to advance and obtrude upon the World for *great Truths*, Doctrines that carry their own Confutation along with them.

I proceed now in further Examination of this Hypothesis, to consider it as built upon the Supposition of Ordination's, being annex'd by a *Positive Institution of Christ* to Bishops.

How far *Episcopacy* is of Divine Right, I refer you to Mr. * *Mason*, But that the inference of our Adversaries from Episcopal Ordination's being a Divine Institution to it's constant and unchangeable Obligation is very unjust, will be evident if we consider, that the most that is pretended to by any considering Men, is, That this Institution is design'd by Christ as a Means to preserve the Order, Peace and Unity of the Church. Now Order is for the thing ordered; and as in the State all Civil Constitutions are to be directed by, and terminate in the *Salus Populi*, i. e. the Good of the Community, and so derive their Obligation in Subordination to this Great End; so in the Church, All Ecclesiastical Rules of Order and Decency are to be considered in subserviency to the *Salus Ecclesiæ*, i. e. the *Edification of the Church*, which is their *General End*, and from whence the Measures of their Obligation

* A Defence, &c. See *Quest. VI.*

are to be taken; and consequently no such necessity for the use of these Means can, with any Reason, be urged, as shall interfere with the ultimate End of their Institution. For the same God who is the God not of Confusion but of Order, and therefore for the well-being of his Church, hath appointed particular Ecclesiastical Officers, to be the *ordinary Authoritative Judges* of the Fitness of Persons for the Sacred Office of the Ministry, and Ministerially to *Invest* them in it. I say, the same God, both in Nature and Scripture, hath declar'd it to us, the **Subordination** and **Subserviency** of his Precepts to one another; and that when two Moral Duties come in Competition, so that *Both* cannot be performed, the greater Moral Duty is to be chosen.

Much more when two Duties interfere with one another, the One Natural and Moral, the Other Positive, or the One of the End, the Other of the Means, to an orderly attainment of that End, the Greater, which is the natural and perpetually obliging Duty must be chosen: And therefore when the Providence of God shall, for Ends best known to it self, by a particular Disposition of Circumstances make the means of Order either *naturally* or *morally* unattainable, and so take away our Obligation to the Use of them, the other Duty of the End still remains in force. I cannot better (nor I am sure more advantageously, with respect to the Persons I am chiefly concern'd with) explain my self, than by citing what Mr. *Thorndike* * hath said upon this Particular. Speaking to the Case of the Reformed Churches abroad, who proceeded in that Affair without the Authority of Bishops, in justification of them he proceeds upon this Principle of the *Subordination of the Divine Precepts*. "Where says he) "several things are commanded by God,

* Rights of the Church, p. 294.

“ whereof the one is the means whereby the other
 “ is attained, it is manifest that the *chief Precept* is
 “ that which commandeth the *End*, and that which
 “ commandeth the *Means* subordinate to the other.
 “ Now it is manifest that all Powers, and all Of-
 “ fices endowed with the same in the Church,
 “ are ordained by God, and enjoined the Church,
 “ to the End, that good Order may be preserv’d
 “ in the Church : And good Order is enjoined as
 “ the means to preserve Unity, and the Unity of
 “ the Church is commanded, as the Being of that
 “ Society, whereby Christians are edified both to
 “ the Knowledge and Exercise of Christianity —
 “ Seeing then this *Edification* is the *End*, for which
 “ the Society of the Church subsisteth, and all
 “ *Pastors* and *Officers* ordained as *Means* to procure
 “ it, as it is *Sacrilege* to seek the End without the
 “ Means, when Both are possible, so I conceive
 “ it would be *Sacrilege* not to seek the End with-
 “ out the Means, when Both are not — And
 page 297. he adds, “ Besides this main Reason in-
 “ cluded, in my Resolution drawn from the *Rank*
 “ of *Precepts given by God*, as these are, the same
 “ may be concluded by this Consequence. That
 “ whosoever will consider how many Ordinances
 “ instituted by the Apostles have been totally abo-
 “ lished, or very much *changed* by the *necessity* of
 “ Time, will not marvel to see their Authority
 “ maintain’d in the rest of the Laws, wherewith
 “ they have regulated the Church without *perpe-*
 “ *tual Succession*, where it cannot be had, though
 “ otherwise not to be abolished without Sacri-
 “ ledge.

Nothing can be more exprest than what is here
 said for the *Temporary* Nature of all Rules, concer-
 ning the External Polity of the Church, and their
 Subordination to their great ultimate End, which
 is the *Church’s Edification*. The *Author of Lay baptism*
Invalid, p. 175. allows of this Inference, from *Matt.*

12. 7. *I will have Mercy and not Sacrifice, viz.*
 " That when a meer positive Institution stands in
 " necessary Competition with a Moral Duty of
 " Natural Religion reinforc'd by Divine Revela-
 " tion, then the mere Positive Institution must
 " give way to the Moral Duty for that Time and
 " Circumstance.

And here by the by, I would humbly recommend the foremention'd *Text of Scripture*, in its plain and obvious Sense, to the serious Consideration of those, whom an extravagant well-meaning Zeal for the regular Oeconomy of Religion, or *some worse Reasons*, have engag'd in advancing the *External Polity* of the Christian Religion, to the Destruction of the very Nature and Ends of its Institution.

Now this Incompatibility between the End and the Means, may be occasion'd several Ways. 1. When the attainment of the Means is Naturally or *Morally impossible*, for *Turpe & Honestum* is impossible in Law. Here the known Rule of the Casuists must take place, *Nemo obligatur ad impossibile*. *No one is obliged to an Impossibility*. As to the *Natural Impossibility* of attaining the Means now under consideration, *viz.* Of Episcopal Ordination, there are † several possible Cases, too many to be here recited. And for the *Moral Impossibility* hereof, of this Experience of the Church in almost all Ages and Parts of it, is a sad, but notorious Evidence. 2. Another occasion of the Repugnancy between the *Means* and the *End* may be, when the Reasons or End of the Precept commanding the *Means* ceaseth: 'Tis an allowed Maxim, that * no Precept

† See the Case of the *Spanish Priest* in Mr. *Mason's Defence*, &c. §. 22. Also Bp. *Forbes Irenicum*. p. 205.

* *Ratio Juris, & Legislatoris consilium* is, the best Interpreter of the Law, saith *Tully* in his *Orat. pro Cecina*. Where he excellently and largely proves, That the Reason of the Law is the Law, and not the Words.

can bind against the Reasons of its Institution ; and therefore the Consequence from the *Cessation* of the End of any Precept, to the *ceasing* of its *Obligation* is undeniable. Now the manifest End of this Institution of Christ (to give our Adversaries the greatest Scope) concerning Ordination, by such particular Ecclesiastical Officers, is for the Preservation of Order, Peace, and Unity, in Subordination and Subserviency to the Edification of the Church. But now, in case the Wickedness of the Ordainers, *taking occasion from the supposed Command* of Christ, should cause this End to fail, by converting that which was instituted by Christ, as a Means for preserving Order in Subordination to the Church's Edification, into the great Engine of Destruction to his Church, as in the Church of *Rome*, where none can be admitted to Ordination but upon notoriously sinful Conditions ; here the Obligation to the Use of this Means must necessarily cease.

I proceed now to prove that the Failure of this Means does not infer the Cessation of the Obligation to the Chief Duty, *viz.* Of Assembling in the publick Worship of God, under the Guidance of Pastors. Or more plainly, That the failing of regular Ordination does not take away the Obligation of the Law of Christ, *de Specie conservandâ*, *i. e.* concerning the continuation of the Ministry, to the End of the World. The Resolution of the great Bishop † *Sanderſon*, in a parallel Case, is very considerable. This Learned Casuist tells us, " That the End of Civil Government, and of that " Obedience which is due to it, is the Safety and " Tranquility of Human Societies ; and therefore

† *De Obligat. Consc. Præf. 5. § 19.*

“ whatsoever is *necessary* and useful to this End,
 “ becomes our *Duty*.

Agreeably to this * Dr. Sberlock saith, “ That if
 “ the Preservation of Human Society be the great
 “ ultimate End of Government, and will justify
 “ what it makes necessary, nothing can be a Du-
 “ ty, which if universally observ’d, must unavoid-
 “ ably in all such Revolutions of Government,
 “ destroy Human Societies.

Now both these Observations being founded up-
 on this great Truth ||, That *every Society hath a Right*
and Obligation to preserve and continue its Being, in or-
der to attain the great and necessary Ends of its Constitu-
tion, by a parity of Reason, I think I may add,
 with respect to the Church, That if the Edification
 of the Church be the great ultimate End, for which
 the Society of the Church subsisteth, and in sub-
 serviency to which all Pastors and Officers are or-
 dained, and will justify what it makes necessary,
 nothing can be a Duty, which if *universally* and
perpetually observed, must unavoidably in some *par-*
ticular Circumstances of the Church destroy Ecclesi-
 astical Societies.

But I proceed, and from the *unequal* Necessity of
 regular Ordination, and of the Office of the Mi-
 nistry to the Being of the Church, I argue †. The
 Office of the Ministry is of standing Necessity to
 the Being of the Church, whereas regular Ordi-
 nation is but necessary to the well and orderly Be-
 ing of it, therefore a Failure of the latter infers not
 a Cessation of the former. The Reason of the Con-
 sequence is evident from Matter of Fact, in that
 God hath suffered his Church in all Ages, to fall
 into Disorders and Distempers, so as still to pre-
 serve its Being. Indeed, when we duly consider

* *The Case of Allegiance*, p. 40.

|| Grot. De Imperio Sum. Potestat. &c. Cap. X. §. 3.

† Air. Hooker's Ecclesiast. Polity, Lib. 3. §. 11.

the Necessity of the Ministry, and the Continuation of it to the End of the World on the one Hand, and the Mutability or Uncertainty of regular Ordination on the other; no reasonable Man can possibly imagine that the All-wise God, who in the Constitution of the Material World, hath so justly proportion'd the Causes to the design'd Effects, should have been so deficient in the Government of the Moral World, and in that part of it, which so nearly concerns his Glory, and the Salvation of Mankind, as *inseparably* to affix a necessary End, as that of the Ministry is by all granted to be, to one *only variable uncertain Means*, viz. Episcopal Ordination, which I have shewn to be such.

And therefore our Adversaries would do well, to consider how great a Reflexion they necessarily cast upon the All-Wise God, in advancing an Hypothesis, which debases his Wisdom below the ordinary Prudence of a Man. Leaving this to the sober and deliberate Thoughts of those well-meaning, but strangely deluded Men, who have had the unhappiness to be carried away with some specious Arguments in favour of this wild Hypothesis of the absolute and indispensable Necessity of Episcopal Ordination, and an uninterrupted Succession of such Ordination, to the Being of the Church: I shall now sum up what I have said, in Confutation thereof, from the *Subordination* of Divine Precepts.

Be it then suppos'd, that the Form in the Law of Christ, concerning the Ministry, runs thus, [Men thus and thus qualified, *shall* be Ordained by such particular *Persons*.] Under this are comprehended *Two Precepts*, which have not the *same Degree* of Obligation as to the subject Matter. The *First* in Order and Weight, is [Men thus qualified shall Preach the Word, Administer the Holy Sacraments, &c.] The *Second* Subordinate and Sub-

servient is [They shall (*ordinis gratiâ*) be Ordained by such and such Persons.] HE that is wilfully the first Divider of these Two Conjunct Precepts, is guilty of Schism. Either the Man that will obtrude himself into the Sacred Office of the Ministry without regular Ordination, when it is both naturally and morally possible to be had : Or the Ordainers that will not Ordain the Orthodox, or otherwise well qualified Persons, according to the Description of the Law, but upon such Conditions as are either notoriously destructive of the Churches Edification, or apparently sinful to those who profess to have made the most impartial and dispassionate Search after Truth. But seeing the Word *Shall* in the aforesaid Precept does create a double Necessity, but far unequal, there shall be *Preaching*, &c. and there shall be *Ordaining*, &c. From this inequality it follows, that when the One ceaseth, the Other does not therefore cease. And so when Ordination cannot be had according to the Prescription in the Law, the other perpetual Constitution, [Men thus qualified shall Preach the Word, administer the Sacraments, &c.] which before was *conjunct*, now remaineth *alone*. And so the defect of regular Ordination must be supply'd by the *best Means*, that the Providence of God hath left to his Church.

Indeed, there is one other Method recommended in such an Emergency, and that is, *To wait with Patience for a new Revelation of God's Will*. Mr. Cloude, in his *Defence of the Reformation*, Part IV. Chap. I. p. 24. produces it as the Resolution of a † Popish Author in this Case, That “ when the Faithful “ should believe themselves, out of a good Con- “ science, to separate themselves *negatively*, they “ ought not to form a Society, nor have any Pa- “ stors. *But they ought to remain in that State with- “ out any Pastors, and without any External Worship,*

† *Just Prejudices against the Calvinists*, Chap. 7. p. 147.

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"in waiting until God extraordinarily raise up some with
"visible Characters of their Mission.

Dr. Hicks, in his *Letter to the Author of Lay-Baptism Invalid*, approves of this Piece of Casuistry. "I cannot but declare my Consent to what you
"have written, p. 133. viz. That *supposing it were*,
"(as it is not) possible for the Church to be deprived at
"once of all her Bishops, it would be our Duty, as well
"as Safety in that Destitution, to Wait and Pray, and
"hope for a New Revelation of the Will of God,
"rather than to take upon our selves to make Bi-
"shops, for which we have no Authority.

As to what is here said concerning the Duty of waiting for a New Revelation, &c. Mr. Claude has fully discover'd the Vanity thereof, to whom I refer those that desire Satisfaction therein. But then Dr. Hickes and his Friend suppose that the Divine Veracity hath secur'd the Church from such an Exigency, by the Promise, *Matt. 28. 20. And lo, I am with you alway, even unto the End of the World.* Which they interpret as a Promise of Christ's Presence with the Apostles, and their Successors the Bishops. But Dr. Whitby, according to the general Sense of Protestants, and agreeably to the plain Import of the Context, tells us, that "These
"Words contain a Promise of Christ's Presence
"with, and Assistance of the *Ministers of the Gospel*,
"throughout all Ages of the World.

So that every Minister of the Gospel hath an Interest in this Blessed Promise, which was made to them as they were, 1. By *Preaching* to convert Men to the Christian Faith and Practice. 2. To take them into God's Holy Covenant and Church by *Baptism*. And 3. To *teach* them to observe all his Commands; but not to them consider'd only as *Ordainers and Governours*.

The Application of what hath been said to the Reform'd Churches abroad, I suppose none, who have been the least conversant in the Histories of those

those Times, can be wanting in ; but for others who may not have had these Opportunities of Information, I shall add what Mr. || *Mason* hath said to their Case, in Answer to his *Adversaries* Question, §. 23. (“ Why should he [*Luther*] presume to “ Ordain, when there was such store of Bishops? “ Or why should any one be so new-fangled as to “ receive it [*Ordination*] other ways than in former Ages ?) We must, (*says this Learned Author*) “ consider the difference of Times. For during “ the sway of Popery, Men being blinded with “ the Darknes thereof did ignorantly undertake “ a corrupt Calling, which notwithstanding the “ Corruption, did give them Authority to preach “ the Truth, though as yet it was not revealed “ unto them.

“ But when the Light began to shine, and to “ discover amongst other *Popish* Impurities, the “ Abomination of your *Sacrificing Priesthood*, they “ whose Eyes were open'd, could not with a “ good Conscience receive Imposition of Hands “ from your Bishops, because they would Ordain “ none but in a *Popish Manner* to a *Popish Priesthood*, “ and with an *Oath* to maintain the *Pope* in his “ Abuses. For otherwise neither *Luther* would “ have *Ordained*, nor learned Men received *Ordination* from him, or from any other but only from “ Bishops.

— “ And again, This *Inconvenience* (that “ Presbyters should Ordain) [arising from the Defect of Order, which Bishop * *Forbes* calls *Defectus Oeconomicus quoad disciplinam*, as distinguish'd from *Defectus Essentialis*] might be prevented, if the Parties to be Ordained were not compell'd to promise the upholding of evident Abuses ; for unless that were required at their Hands, they

|| Mr. *Mason's* Defence, &c.

* *Irenicum*, Lib. 2, Cap. 11. pag. 160.

" would willingly receive Ordination from Bishops, which now they are constrained by a certain Necessity both to seek and receive from other Ministers.

Object. But it may be said, Granting the Case of the Foreign Churches at the Reformation to be as here represented, and that they were under a Necessity of using the *best* Means that could be had in order to preserve the Society of the Church, Why do they not *now*, or did they not *before* set up Episcopacy, supposing they esteem it in it self the Best Form of Church Government? That is, Why do they not rectify those *Inconveniences* in the External Polity of the Church, which were occasioned by the Necessity of the Times?

Now besides that this Query doth not properly concern the present Dispute, the Resolution of it must depend in a great measure upon a judicious Knowledge of the State of these Churches, which I cannot pretend to, and am apt to think those who are most censorious are least furnish'd with. However in *Answer* thereto, I shall subjoin in the Words of others, who have better express'd my Sense herein than I could do my self, what I suppose will be satisfactory to reasonable Men. Mr. † *Thorndike* has well resolv'd this Case. " The Church is necessarily a Human tho' no Civil Society, which we are commanded by God in the first Place to entertain: And as there is no Society of Men wherein a particular Member can prevail to settle such Laws, and such Order as are *propereſt* [he does not say *necessary*] to the End of it, so must he live and dye out of the Communion of the Church, that stays till he find a Church that maintains *all* that was *Instituted* by Christ and his Apostles. Wherefore though that which they [the Reformed

† Rights of the Church, pag. 299.

“ Churches abroad] have done contrary to the
 “ Apostles Order cannot be justify’d, yer there
 “ is reasonable Presumption that God excuses it,
 “ being *no part* of that which he hath commanded
 “ *all to believe* to Salvation, or which he hath com-
 “ manded *particular Men* to do. Because the Publick
 “ Order of the Church is commanded to particular
 “ Persons, as Members of the Church, which can-
 “ not be done without consent of the whole,
 “ that is, of them that are able to conclude it.

Besides this we are to consider all Rules con-
 cerning the External * Polity of the Church, as
Convenient or *Inconvenient* : And here the Observa-
 tion of the Noble Lord † *Faulkland*, upon another
 occasion (*viz.* Against the Extirpation of Epis-
 copacy, notwithstanding the many great Inconve-
 niences he at the same time declares it to be *then*
 attended with) is very considerable. “ Since all
 “ great Mutations in Government are dangerous
 “ (even where what is introduc’d by that Mutati-
 “ on is such, as would have been *profitable* upon a
 “ *primary Foundation*) and since the greatest Dan-
 “ ger of Mutations is, that all the Dangers and
 “ Inconveniences that they may bring are not
 “ to be foreseen ; no wise Man will undergo great
 “ Danger but for great Necessity.

And therefore till the Necessity of Episcopal Go-
 vernment can be made appear to be such, as shall
 preponderate all the Mischiefs that may arise from
 such a Change (and this we at a distance can be
 no proper Judges of, especially considering how
 closely interwoven the Government of the Church
 is with the State) the above-mention’d Objection
 will be of no force.

There is one Authority behind, which being
 very pertinent to my present Purpose, I must not

* See Mr. *Hooker’s Ecclesiast. Polity. Quest. V.*

† Speech in the *House of Commons* concerning Episcopacy,
 in 1641.

omit, and that is Bishop * *Andrews*, in his *Letters to Peter Molineus*. But before I cite the Passage, it may not be improper to premise a Brief Historical Account of the Occasion of this Epistolary Entercourse, as there represented by Mr. *Molineus* in his *Epistles*.

It seems † *Arnoux* the Jesuit, the French King's Confessor, had publickly inveighed in a SERMON before the King, against the Confession of the Protestants in France, and besides, in another very Virulent Book, had with the most insolent Malice condemn'd their Ministry and Church. This Book was presently dispersed all over the Country, and cry'd about the Streets to the great Scandal of abundance of good Christians. Nay, so kind a Reception it met with among the Papists, that my Author says, That in the Space of Four Months it had no less than Nine Impressions. But this it seems was not the first time that the Devil and his Agents had made use of this Mighty Engine against Protestantism. For || before this, the Pulpits and the Press, the Court and the City Coffee-Houses, had ecchoed to one another this sort of Discourse.

Indeed this is the Topick that the gay Wits of the Age are continually sporting themselves with. (Here, says my * Author, in another Place) our Popish Adversaries plume themselves mightily, and in this Question concerning the Lawfulness of our Ministry triumph over us with the most insufferable Insolence, talking of us as † Mushrooms of Yesterday's growth, and as Thieves and Robbers that entered not in by the Door, but rushed into the Sheepfold by tumultuary force.

* *Opuscula Posthuma*. Lond. 1629.

† *Molinei Epistola tertia*. pag. 183. Ann. 1619.

|| *Curia platea, & ipsa constrina*.

* *Epistola prima*. pag. 163.

† *Ut de fungis recens è terra prognatis, & tenebrionibus, &c.*

And now it was high time to put a stop to this Torrent of impious Railery. Accordingly by the Order of the Synod of the French Protestant Ministers * *Peter Molineus* wrote a Book, *De la Vocation des Pasteurs*, in Defence of the Ministry.

In this, it seems, he had said three Things that he heard had displeased K. *James*. † 1. " That the Names
" Bishop and Presbyter were used promiscuously
" in the *New Testament*. 2. That Bishops and
" Presbyters were the same Order, and differed
" only in Degree of Preheminence. 3. That the
" Episcopal Jurisdiction is not of Divine Right,
" nor an Article of Faith, but a Matter in which
" the Ancient Church used her Liberty and Prudence,
" judging the Preheminence of One to be
" more expedient for the preserving Order and
" Peace, but that Churches differing in this Point
" should keep up Unity and Concord with one
" another.

Upon this Mr. *Molineus* writes to Dr. *Andrews*, then Bishop of *Ely*, acknowledges what he had said, but withall, tells him, that he had spoken very
|| honourably of Episcopacy, and particularly of the *English*. And in his *Second Epistle* he says,
" I am not so superciliously arrogant as to oppose
" my self to the whole Stream of Antiquity, and
" decry a Form of Ecclesiastical Government as
" unlawful, that was received in the Church in
" the nearest Ages to the Apostles. I always
" thought that Churches living under different
" Forms of Ecclesiastical Regiment should still
" preserve Unity and Concord among one another,
" as long as they agree in the Purity of the
" same Faith, which is deliver'd by Christ in the
" Gospel.

* *Epistola tertia. pag. 183.*

† *Epistola prima. pag. 162.*

|| *Epistola tertia. pag. 184.*

Therefore he desires the Bishop would disabuse the King of any ill Opinion he might entertain of him upon Account of his Book.

To this the Bishop answers. "As to reconciling His Majesty, he need not be solicitous about that, &c. And concludes in the Words I proposed to cite.

† "Although our Church Government be of Divine Right, it does not follow, either that there is no Salvation, or that a Church cannot subsist without it. He must be blind, that does not see there are Churches without this Form. And he must be most inhumanly uncharitable that denies them Salvation. We are none of those uncharitable Persons: We put a wide difference between these two Things. There may be something wanting which is of Divine Right (in the External Government of the Church) so as to be consistent with Salvation—— It is no condemning a Thing to prefer a *better* before it. 'Tis no condemning your Church, to wish the Reduction of it to another Form more agreeable to Antiquity, (that is) Ours: But this in God's Time, and when the *Circumstances of your Church will admit* of it.

I shall conclude this Discourse with one General Observation upon this Controversie, which, as it is very obvious to, so I believe will be of Weight

† *Si nostra [Politia] juris divini sit, inde non sequitur vel quod sine ea salus non sit, vel quod stare non possit Ecclesia. Cæcus sit, qui non videat stantes sine ea Ecclesias. Ferreus sit, qui salutem eis neget. Nos non sumus illi ferrei: Latum inter ista discrimen ponimus. Potest abesse aliquid quod Juris Divini sit (in exteriori quidem regimine,) ut tamen subsistat Salus—— Non est hoc damnare rem, melius illi aliquid antepondere. Non est hoc damnare vestram Ecclesiam, ad formam aliam quæ toti Antiquitati magis placuit (id est) ad nostram revocare. Sed ubi DEUS dederit, & RES VESTRÆ FERENT. Resp. Episcopi ad Epist. Secundam Molinei.*

with all *sober judicious* Christians, *viz.* That if ever the Providence of God visibly interpos'd in reconciling Differences, and making up Divisions in the Church, it has done so in the Determination of this distracting Controversie concerning the Absolute, and Indispensable Necessity of Episcopal Ordination, and an Uninterrupted Succession of such Ordination, as is very apparent, if we go no further than the * Present State of the Church of *England*. And therefore, however some Persons may either out of Interest, or a strong Delusion, advance Hypotheses seemingly *plausible* in the *Theory*, and think to impose them upon the World for Divine Truths; Men of Sense and Observation will be ready to interpret the Intricacies and Perplexities in the Current of Human Affairs, as the Design of God to check and baffle the Vain as well as Presumptuous Attempts of those who would confine his Actings to their *imaginary Schemes* of Order and Regularity.

* See Quest. III. pag. 30. and p. 74, 75, 76.

FINIS.